THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. I. OCTOBER, 1805. No. X.

BIOGRAPHY.

Our Magazine will always be open for the insertion of biographical memoirs of those who have promoted the interests of religion and science in this country, especially if those memoirs have never been published. We, therefore, cheerfully insert the following extracts from a sermon, delivered by the Rev. Dr. John Ewing, at the funeral of the Rev. Dr. FRANCIS ALLISON; who died November 28th, 1777, which, as far as we know, has never till now been in print.

THIS discourse administers comfort and consolation under the loss of our pious friends and relations, who have died the death of the righteous, and had a just foundation to entertain the hope of a glorious immortality. Whatever reasons we have to mourn under the loss we sustain, by being deprived of their counsel, their prayers, or their conversation; yet we have no reason to be grieved on account of the exchange they have made, of a world of sin and sorrow for joys inconceivable and full of glory. They have fought the good fight of faith; they have finished their course; they are discharged from the christian warfare, and are exalted to an unfading crown of righteousness and glory. These considerations afford consolation to the church of God, and to all its members, when those who were stationed, by its glorious head, as watchmen upon her walls, are removed by death; and particularly under the heavy stroke which the interest of religion and learning this day feels in America, by the much lamented death of the Rev. Dr. Francis Allison.

However the partialities of friendship for the deceased have carried funeral eulogies to a very exceptionable and unjustifiable length on many occasions; yet I am persuaded, that you will readily acknowledge, that there is but little danger of an extreme of this kind in paying this tribute to the memory of a man, whose private virtues commanded the esteem of all that knew him, and whose extensive public usefulness had erected a lasting monument to his praise. To be silent on this occasion would argue an unpardonable insensibility to the interests of religion and learning, and would be an instance of injustice to the man, who, for more than forty years, has supported the ministerial character with dignity and reputation, and to whom America is greatly indebted for that diffusion of light and knowledge, and that spirit of liberty and inquiry, which this day places many of her sons upon a level with those of the oldest nations of Europe. All who knew him acknowledge, that he was frank, open, and ingenuous in his natural temper; warm and zealous in his friendships; catholic and enlarged in his sentiments; a friend to civil and religious liberty; abhorring the intolerant spirit of persecution, bigotry, and superstition, together with all the arts of dishonesty and deceit. His humanity and compassion led him to spare no pains nor trouble in relieving and assisting the poor and distressed by his advice and influence, or by his own private liberality; and he has left behind him a lasting testimony of the extensive benevolence of his heart in planning, erecting, and nursing, with constant attention and tenderness, the charitable scheme of the widows' fund, by which many helpless orphans and destitute widows have been seasonably relieved and supported; and will, we trust, continue to be relieved and supported so long as the synod of New-York and Philadelphia shall exist.

Blessed with a clear understanding, and an extensive liberal education; thirsting for knowledge, and indefatigable in study through the whole of his useful life, he acquired an unusual fund of learning and knowledge, which rendered his conversation remarkably instructive, and abundantly qualified him for the sacred work of the ministry, and the painful instruction of youth in the college. He was truly a scribe well instructed into the kingdom of heaven, a workman that needed not to be ashamed, for he rightly divided the word of truth, and was peculiarly skilful in giving to every one his portion in due season. In his public exhibitions, he was warm, animated, plain, practical, argumentative and pathetic; and he has left a testimony in the consciences of thousands, who attended upon his ministry, that he was willing to spend and

be spent to promote their salvation, and that he failed not to declare to them the whole counsel of God, while he endeavoured to save himself and those that heard him. And we have reason to hope, that the bountiful Redeemer, whom he served in his spirit, has greatly honoured him by making him instrumental in the salvation of many, who shall be the crown of his rejoicing in the day of the Lord. His solicitude for the interests of the Redeemer's kingdom, and his desires to engage young men in the sacred work of the ministry, and to promote the public happiness by the diffusion of religious liberty and learning through the once untutored wilds of America, induced him to open a public school in New-London about thirty-six years ago, at which time there was scarcely a shadow of learning in the middle states, and he generally instructed all that came to him without fee or reward; accounting himself amply paid by the propagation of that spirit of inquiry, that thirst for learning, and those generous and public spirited attempts to found and establish colleges in the states which we now see.

Animated by a laudable spirit, and a generous concern for the public good, some gentlemen in this city erected an academy here about thirty years ago, and invited him to take the instruction and oversight of it. They pursued the same benevolent design until a college was afterwards added, in which he was constituted vice-provost, and professor of moral philosophy. In this laborious employment he has ever since acquitted himself with distinguished honour, fidelity, and success, to the extensive dissemination of that public spirit which was so early raised, and so successfully cultivated, by this faithful and industrious servant of the public. And to the spreading influence of those numerous gentlemen who have received the first rudiments of their education from him, we cannot but attribute, in a great measure, those pleasing prospects which we now entertain of seeing the sacred lamp of science burning with a brighter flame, and scattering its invigorating rays over the unexplored deserts of this extensive continent, until the whole world be involved in the united blaze of knowledge, liberty, and religion. In short, he was a burning and a shining light, and one of the brightest luminaries that ever shone on this western world.

He is now discharged from the labours of mortality, and is gone, we trust, to receive the approbation of that compassionate Redeemer whom he so faithfully served. For he often expressed his hopes in the mercy of God unto eternal life, and told me but a few days ago, "that he had no doubt but that according to the

tenor of the gospel covenant he would obtain the pardon of his sins through the great Redeemer of mankind, and enjoy an eternity of rest and glory in the presence of God." It was this comfortable prospect that animated him to uncommon fidelity and industry in all the duties of life, and enabled him to bear the lingering dissolution of his body with patience and resignation, until he fell asleep in Jesus.

Let us, then, who survive our friends, endeavour to be followers of them who by faith and patience have inherited the promises. Let the solemnities of this mournful day, in which an afflicted family, the college in this city, the congregation in which he so long laboured in word and in doctrine, the church of Christ, and the community at large have felt a painful wound, teach us to live the life of the righteous, that we may also have hopes of the divine approbation at our death. Let those virtues and graces, which shone with a distinguished lustre in the private life and the public conduct of our departed friend, engage us all, who have in one way or other enjoyed the benefit of his pious and useful labours, to remember him who has spoken to us the word of God, and considering the issue of his conversation, imitate his faith. That gracious God who has told us that the righteous shall be had in everlasting remembrance, expects that they should concur in accomplishing that comfortable promise, and not counteract it by burying their eminent virtues in an ungrateful oblivion. Let us so remember them as that we may feel their constraining efficacy to excite in us a laudable emulation.

And now, my friends, let me close the present address with a word to you who have long enjoyed his ministerial labours. You are now deprived of an opportunity of hearing the word of God from his mouth; of listening to his warm and pathetic entreaties to be reconciled to God through a redeemer; of joining with him in ardent supplications to the throne of grace; and of receiving any further instructions from his labours among you. We cannot but trust, that some of you will have reason to bless God eternally, that he has, in his wise providence, placed you under his ministry, while our solicitude for your salvation makes us fear that others of you may yet remain barren and unfruitful under all the cultivation of divine grace by the hand of this faithful watchman in Israel. You are, therefore, this day addressed by this mournful dispensation of divine providence, and called to make a solemn pause, and to consider what improvement you have made of his labours. To recollect the compassionate warnings he has given you of your danger, the warm expostulations he has

made with you, and the strong cries he has often raised to the God of mercy for your salvation. And, if you have any grateful remembrance of his pious and useful labours, let me exhort and entreat you to discover it by a constant and careful attendance upon the means of grace with which you are yet favoured. These are appointed to bring you to God and to glory, to the spirits of just men made perfect, and all the first-born sons of glory above. It is not long before you shall be deprived of all these golden opportunities to secure your eternal salvation; and let this awakening consideration excite us so to speak, and you to hear the word of God, that our mutual account at the bar of our Judge may be joyful.

LIFE OF Dr. JAMES SPROAT.

Further extracts from his Diary, concluded from page 418.

September 24*th*, 1793. The heavens seem like brass over our heads, and the rain of our land is powder and dust: all appearances of rain vanish. Mrs. Sproat, my daughter, and myself, are exceedingly feeble. We endeavoured to attend worship in the family, and I hope we had the Lord with us to support us and give us some comfort. O that grace may be proportioned to all our necessities and wants. I spent the day, principally, in solemn meditations and prayer, either in my closet or in ejaculations; and I found, blessed be God for it, some support. O that God might have all the praise. I should be ungrateful if I did not thank and praise him for it: without it I must have fainted; but I hope I may say God made it sweet to my soul. I have abundant reason to complain of myself, but none of the Lord, nor of all his dealings with me or mine. Grace reigning through the righteousness of the Lord Jesus Christ is all my hope, salvation and desire. This was the blessed theme my dear departed child dwelt upon in her sickness; namely, the complete and finished righteousness of the Lord Jesus Christ, expressing, at the same time, longing desires after him, which I hope are now fully satisfied. I had, this day, some alarming thoughts that all the symptoms of the prevalent disease were upon myself; but I hoped in the Lord.

September 25*th*. Attended family and secret worship in my poor manner; but I hope I may say that the Lord gave to some of us some devout breathings after himself. Oh that they may be increased, to the glory of his grace. We had a black woman employed in cleaning the house. The day, I believe, was spent (ex-

cept the necessary family affairs) principally in meditations and ejaculatory prayers. I endeavoured to write a little, and several times retired to ease my heart, by pouring it out before the Lord; and I hope I found support and a little relief, for which I bless God. Mrs. Sproat is much indisposed to-day with the complaint in her throat, and my daughter O—— is exceedingly weak and dejected. The Lord support and sanctify her. Our black man, Cæsar, complains, but still keeps about. I am extremely feeble myself. The disorder is still raging. O Lord God most holy, be entreated to appear in mercy for this wicked distressed city. Toward evening I had some fearful apprehensions that God was about to lay his hand still heavier upon us, especially upon me. I went to bed with these apprehensions after prayer, and I endeavoured to lift up my heart to the Lord in my bed: had some solemn meditations, some sense of my abominable wickedness, and I hope some views too of the glory of Christ's mediatorial character. Surely I must have fainted, unless I had hoped to see the salvation of the Lord. The Lord dealt better with me than my fears, and granted me a pretty comfortable night; blessed be his name.

September 26th. After dinner I had opportunity to retire for secret prayer. I endeavoured to pour out my heart before the living God; to pray for myself and family, and for the distressed city; and to return my humble thanks to God for his supporting mercy; and to plead with him for his salvation through Jesus Christ. I hope the Lord gave me some assistance; glory to his great name. Prayer and meditation seem to be my chief employment. O God, grant that my meditations may be solemn, and that I may be enabled to *pray* in prayer. The evening was spent in prayer, in the family and in secret.

September 27th. I thank God that I had a more comfortable night than I feared I should have. We attended family worship, with Cæsar and Dinah, black people, who I trust are pious. I retired to my closet to endeavour to pour out my heart before the Lord, and I hope I had some assistance; though I have great reason to complain of myself, but none of the Lord. He deals better with us, under all our afflictions, than we deserve: yea, in many instances, he is better to us than our expectations. Bless the Lord O my soul, and all that is within me bless his holy name, and forget not all his benefits. My son William called a little while. The sickness still prevails and rages; deaths are multiplied; the mourners go about the streets, because man goeth to his long home: notwithstanding all these things, his anger is not

turned away, but his hand is stretched out still. O Lord, for Jesus Christ's sake, be pleased to remember mercy and stay thy hand. Family and secret worship was attended in the evening. Mrs. H—— and Mrs. F—— called a little while; both, I hope, precious christians. The Lord reward them for their sympathetic affection.

September 28*th*. The morning is without a cloud in the hemisphere, but alas! clouds of distress hang over this city. The land is parched, drought prevails, pestilence continues, and God seems to stand aloof. Prayers and supplications are offered up in praying societies, in some few families, and by individuals, I hope, a goodly number. But for all this God's anger is not removed, but his hand is stretched out still. O Lord God! in the midst of wrath remember mercy. Attended family and secret worship. Was urged to take the air a little, with which I complied. Rode out with Mrs. Sproat: God preserved us going out and coming in; blessed be his name. Called at my son William's and looked upon my little grand son, but did not light. Mr. E—— called to-day. He is one of the precious ones of the earth I trust. If God should spare my life and give me strength, I hope to be able to attend divine service once in the church on the morrow. Oh God! I pray thee to give me grace and strength and to prepare my heart, and not leave me to dishonour thy great name.

Lord's day, *September* 29*th*. I had a very uncomfortable night; obtained some rest the latter part of it, for which I desire to bless God. I felt exceedingly weak and feeble: but went to church, and God was pleased to carry me through the public worship. I preached a second discourse on these words, "Trust in the Lord at all times," &c. O that God would follow it with his blessing, and enable both minister and people to comply with the duties required in this precious passage; that they may find God, indeed, a sure and safe refuge. I was much tired, and after taking a little refreshment laid down a short time; then rose, and in the afternoon called the family together, sang a psalm and prayed, and then retired for secret devotion. About five o'clock baptized a child for Mr. C——.

September 30*th*. The weather warm and the drought and sickness continue. "O Lord are thy mercies clean gone forever? hast thou forgotten to be gracious?" Surely no: Thou art still "the Lord God gracious and merciful, abundant in goodness and truth, who forgivest iniquity, transgression and sin, and they that know thy name will put their trust in thee." I had a comfortable night's rest for my body, blessed be God; but some heavy gloom in my

soul. Oh for the light of God's blessed countenance to be lifted on it. I spent the day chiefly in meditation and retirement, endeavouring, in my poor manner, to pour out my heart before the Lord. Oh that the Lord would be pleased to shed his love abroad in my heart by the Holy Ghost.

October 1st. The weather warm, the land parched, the sickness still prevailing. The Lord still holds his rod over us; Death still multiplies his slain, and the mourners are crying about the streets: for all this the Lord's anger is not turned away, but his hand is stretched out still. O Lord God! be pleased in the multitude of thy tender mercies to appear for us, and be attentive to the voice of our supplications. Our iniquities do indeed testify against us, and our backslidings are many; but do thou it for thy name's sake, and take all the praise to thyself. The Lord make us all humble and keep us humble. We stand trembling under God's righteous hand which is upon us. The Lord clear off these glooms, and still show us the joys of his salvation. Oh that he would be pleased to do it. Spent the day, as much as my feeble state would allow, in meditations, ejaculations and retirement.

October 2d. The weather is clear, the air looks fine; but no rain; no appearance of the judgments of drought or sickness being removed. God's righteous hand is stretched out still. O Lord God! be pleased to appear for us, and in thine own way and time, which are certainly the best, stay thy hand and remove the heavy strokes. Attended worship in my family and in secret with some composure, blessed be God. My son William not calling as soon as usual, gave me some apprehensions that he was sick; but, blessed be God, they were removed by his coming in well. I wrote a little, and am at present as comfortable as can be expected. "Bless the Lord O my soul, and all that is within me bless his holy name." After dinner I retired for prayer, but I cannot say that I had much enlargment. O that God would enlarge my heart, remove the power of unbelief, work faith with power, and cause me to run in the way of his commandments. Then truly I shall not be ashamed when I have respect to all God's commandments. My soul will follow hard after God, if his right hand uphold me. Oh for the Holy Spirit's influence, to shed the love of God abroad in my heart; then shall I be happy indeed.

October 3d. God's holy and righteous hand is stretched out still; sickness and mortality and drought still continue. O Lord be pleased to stay thy hand, and be attentive to the voice of our supplications. Lord where shall we go but unto thee? to whom can we fly? Thou alone hast the words of eternal life. Thy time

to remove judgments and grant mercies in the best time; thy people should wait it, and lie before thee in the lowest humiliation. Attended the worship of God in my family and in secret, and hope I found some encouragement in God's holy word, and some support. "O bless the Lord my soul." I retired for prayer. In the afternoon my daughter O—— rode several miles with my son William. I hope it was of considerable advantage to her, for which I desire to be very thankful to God. I had a message sent me by poor Mrs. A——, a member of our church, who is thought to be near her end, to pray for her. I retired, and poured out my heart before God, as well as I could, particularly on her account. The Lord show her the joys of his salvation. I had many affecting exercises, and some searchings of heart in the evening.

October 4th. Blessed be God, I had pretty comfortable rest the last night. God preserved me and dealt better with me than my fears. O that I may give him my heart, and that my eyes may be turned to his ways. This morning I felt exceedingly dejected, notwithstanding all God's goodness and mercy towards me, which should melt my heart and lead me to repentance. Attended the stated duties of religious worship. Studied a little the bible, that precious book. Wrote a little, and endeavoured to lift my heart to God in frequent ejaculations. My poor wife is gone to ride a little, with my son William; may God preserve them. They returned, after riding about nine miles, and I hope my wife has received benefit by it. I retired for prayer, but alas! my heart! my heart! O Lord melt it into godly contrition. In the afternoon attended our prayer meeting at the church. I prayed, and Mr. T—— prayed; we sang twice, and so concluded. The black heavy clouds that gathered thick and looked much like rain, had no commission to let any fall on the earth, which is dry and parched. God's holy hand seems to be stretched out still, and his awful anger remains. O for deep humiliation before a holy God, under his righteous judgments. My daughter was enabled in the evening to make some excellent observations in conversation, on the divine character, conduct, and government, and the filling up of the divine plan in all the dispensations of God's righteous judgments; which I felt the weight of. May the Lord sanctify them to my soul, and to her own.

October 5th. God's hand is still stretched out against us. Drought, and sickness, and death prevail. "Turn us, O God of our salvation! and cause thine anger towards us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people

may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation." I had a tedious pain in my foot last night, and indeed have been much afflicted with it for some time past. But the Lord in a measure removed it, and gave me comfortable and quiet rest, blessed be his holy name. O Lord prepare my heart for thy holy sabbath. Much affected this evening. My son William is taken ill with the malignant fever. May the Lord preserve and sanctify him.

Lord's day, October 6th. My son was very much indisposed last night. The Lord show him the joys of his salvation. Though exceedingly feeble, I made out to go to public worship. The Lord supported me, blessed be his holy name. I preached as well as I could from Isaiah xxvi. 22, "Come my people enter into thy chambers," &c. I laid down to rest a little after dinner, then rose and called the family together and attempted worship. About five o'clock I went to see my son, who appears very ill. I gave him the best counsel I could, pressed him to trust in the Lord, to believe in Christ, and to commit his soul to him as an almighty infinitely willing Saviour. My son appeared admirably composed for which I desire to bless God. His wife seems to be taking the same disorder. The Lord be merciful to them.

October 7th. No abatement of the fever as I can hear. Drought, sickness, and death still continue. The Lord is very angry with us as a people. O God of our salvation! turn us to thee, and cause thine anger towards us to cease. Prepare us for mercy and bestow it upon us; for thou art merciful and gracious. It certainly becomes us as a people to be still and know that thou art God. I had a more comfortable night than I expected, blessed be God. We were much alarmed at hearing that my son's wife during the night was almost distracted, bereaved of her senses, my son himself had some rest. My daughter O—— is constantly with them night and day. I am afraid she cannot hold it long, but the Lord seems to strengthen her. Beside her, they have none but a boy in the house to assist them. Help is hard to be obtained. My black servant Cæsar staid with them last night. I went to see them after family and secret worship. My son's wife was then composed, having been let blood. He appeared very ill, but not without hopeful symptoms. I discoursed and prayed with them, first with him and then with her. I endeavoured to speak of the fulness of Christ, and the safety of appearing before God in his righteousness. I asked my son whether he felt a disposition of heart to commit his soul to Christ, which he answered in the affirmative. I endeavoured to get them some help in the family.

My daughter seems admirably strengthened to go beyond what one could expect, blessed be God for it. After dinner and some time spent in retirement, I went to visit them again; when it seemed as if I could hardly get there and back again; but the Lord strengthened me. I endeavoured to speak to them, and prayed in the passage between the rooms in which they lie, so that both could hear. Returned home weak and feeble. Had apprehensions from my feelings that I was about to be taken with the fever myself. I endeavoured to commit myself, my family, my son's distressed family, and all the distressed in the city, to God; and then retired for rest. May I not say that I water my couch with my tears?

October 8*th*. Drought continues, sickness continues, and Death multiplies his slain among us. O Lord God of our salvation, turn us, turn us to thee, and cause thine anger against us to cease. I am very feeble and have apprehensions of being seized with the fever every day and night; but hitherto God has preserved me, blessed be his great and glorious name. I went to see my son and his wife. Exhorted them to repentance, faith, and patience; and endeavoured to preach Christ to them, and unfold his unsearchable riches, as the Lord enabled me. May God preserve and sanctify them both, spare and raise them up, if it be his holy pleasure. May he also preserve, support, and sanctify my daughter who attends them, and her assistants. I endeavoured to commit them to God by prayer, and so left them. Had great searchings of heart in the evening; but went to my bed lifting my heart to God in my poor manner. My son's child is with us, and we have a nurse for it. O for the sanctifying influences of the Holy Spirit; then, then, I should be happy in afflictions.

October 9th. Blessed be God for preserving me through another night. Certainly day unto day uttereth speech of God, and night unto night showeth knowledge of the Most High. The same awful appearances of God's righteous indignation against us for our sins continue. " O Lord will thou draw out thine anger to all generations? Is thy mercy clean gone for ever? Hast thou forgotten to be gracious?" To admit such thoughts is " my infirmity." O Lord! let me " remember the years of the right hand of the Most High." Made out to attend worship in secret and in my family. Wrote a little. My son William and his wife are still very ill; their symptoms a little hopeful, but they are still dangerous. May the Lord be merciful to them; bless them; bless means for their recovery, that they may glorify him in the land of the livin , if it be his holy will; but above all things may he

reveal Christ to their souls, and show them the joys of his salvation. Oh Lord God! let my will be bowed to thy holy will, and enable me by thy grace to glorify thy great name: do it for Christ's sake, amen.

October 10*th*. This was an affecting day to me: I can scarcely recollect the various exercises of it. I was very weak and feeble in my body, and too much exercised in my mind. I endeavoured to lift my heart to God, and went to see my poor sick children, and exhorted and prayed with them. In the afternoon, toward evening, I thought I would visit them again; but I was so feeble that Mrs. Sproat thought I had better give over the attempt. I sat down, took a little ginger, bread, and wine, and finally went. I could indeed hardly get there; but the Lord gave me strength. I spoke to them both, and prayed with them. They continue very ill. O for submission to God's holy will.

October 11*th*. This day was indeed a day of trial and sore rebuke. I had just left my closet, when I received word from my daughter O—— to come to my son's house immediately. I attended as soon as I could, and found my son exceedingly ill indeed. I offered up prayers and supplications to God for him and his wife; recommended Christ as the only foundation to build upon; endeavoured to show the adorable all-sufficiency of Christ, his righteousness and his grace; his righteousness to justify the chief of sinners, his grace to sanctify them and make them fit for heaven; that it is safe to appear before God himself in the righteousness of Christ; that there is no flaw in it; that it is complete and finished. After speaking thus, I asked him if he felt a disposition of heart and freedom of soul to commit himself to Christ, and to venture his all upon him; to which he replied with the greatest calmness and composure of spirit, that he did, which greatly rejoiced my heart. Some time after this he told me he was sensible that his disorder was drawing him near to his end; that he had some property in the world which he desired me to take some oversight of, for his wife and child, if God should preserve her, and if I should live. I told him that God would take care of them; that his only business seemed to be to give himself up to God, and look to Christ to receive his spirit. With the same composure as before, he replied that he did. I scarcely ever saw a person meet death with greater fortitude and composure of mind. When I had gone down stairs into the parlour, I heard a voice in his chamber, and was about to return; but my daughter stept to the stairs, and told me that Cæsar, the black man who lives with me, was at prayer with my

son. This Cæsar is an excellent christian. When his prayer was finished, my daughter stept to the bed side, and my dear son had just breathed out his precious soul, as I trust and hope, into the arms of the Lord Jesus Christ. It was a most affecting scene to me, to my daughter, and to Cæsar. But the Lord's will is done, and it becomes us to submit. The Lord gave and the Lord hath taken away. Oh that we may have grace to adore both the giving and bereaving hand; to be still and know that he is God; "clear when he speaketh and just when he judgeth." I staid some hours with my daughter, then came home and got some refreshment for my body. We made all the preparation for the interment of my son that the distresses of the city would admit of. I endeavoured to spend some time in prayer by myself. Attended the corpse of my son, which was carried to the grave about six o'clock P. M. He died about nine or ten in the morning. I returned home to my wife, with a heavy heart. O for a holy submission to God's holy will. May God teach me the lessons of instruction which he would have me to learn: may he give me grace to glorify him; may he clothe me with humility; may he fill me with meekness; may he excite me to fervent prayer and supplication, and prepare me for my great and last change. O that by these sore chastisements I may be made partaker of God's holiness; then, then I shall be happy, and know that it is in very faithfulness that God hath afflicted me.

October 12*th*. God be thanked and praised for it, I rested pretty comfortably the last night. When I thought upon my dear departed son, I watered my bed with my tears. But I endeavoured to suppress parental affection, and to keep it from flowing immoderately. I endeavoured to be still and to know that it was God's hand. I remained at home all day. Attended family and secret worship. In the afternoon retired again to seek God's reconciled face and favour. Mr. D. called to see me in the forenoon for a little while. Mr. F. called in the afternoon. My son's widow is very low; but some hopeful symptoms still remain. She knows not that her husband is dead; it is therefore thought not to be expedient that I should go to see her. She is well provided with help. [Here ends the diary of Dr. Sproat. His daughter O——, so often mentioned by him, has given, in connexion with it, the following affecting narrative of the sickness and death of his daughter-in-law, and of himself.]

Sunday, October 13*th*. This day my dear and tender father was taken with his last illness. He sent for me, from the house of my dear departed brother, whose poor widow I then supposed

was near expiring; though she afterwards revived, so that we even entertained hopes of her recovery. But an unexpected change took place, and she died the Thursday following; leaving to me her only child, a son three months old, named after my father. I had procured a nurse for my dear adopted baby, and taken it home. Oh the heavy load that now lay on me; but the Lord supported me, so that my spirits did not sink. In the evening I sent for a physician, who himself bled my father immediately. I observed, however, that he looked discouraged when he left the chamber. My father fell asleep, and slept till one o'clock of the following morning, when some medicine which he had taken operated, and rendered him very weak. A little after day light he broke out into a plentiful perspiration, which continued all day, and during which he lay quite easy, except when he suffered some pain from an old complaint. In the evening we changed his bed and his linen, which refreshed him. I then observed to him that he was much better, and that Dr. H—— thought the symptoms favourable; to which he replied, "My child I will tell you my thoughts plainly. My work is done; you must be resigned. I am an old man, and infirm. My stay here is of no great importance; the church has a faithful minister, and my family are all able to take care of themselves. My only hope is, grace reigning through the righteousness of a Redeemer. The best service I have ever done, God might justly cast as dung in my face." I told him I hoped, if it should please the Lord to raise him up, he would be willing to stay a little while with his family, to comfort them under their afflictions. He replied that we must look to God for comfort; that he alone could support us. I suggested that perhaps God had more work for him to do, and asked, if this were the case, whether he would not be willing to stay and do it. He said, "*Yes*," and then went to sleep. I staid by him night and day, through the whole of his illness. He spoke very little beside what I have mentioned, except to ask for what he wanted. He said I must rely on what he said at other times, for that now he was unable to converse. He retained his perfect senses to the last; though his speech faultered, I think, on the third day of his illness. He remained alive till the fifth; when, as we believe, he fell asleep in Jesus, at 11 o'clock of Friday morning, the 18th of October, 1793.

RELIGIOUS AND MORAL DISCUSSIONS.

A DIALOGUE,

PRINCIPALLY ON THE GRATIFICATION OF TASTE.

One year had past since Hermas, young, pious, and accomplished, had united his destiny with that of a lovely woman, and had introduced her to a mansion, not indeed magnificent, but strongly marked with taste. The garden, the parterre, which arose in the midst of a scene naturally uncouth, were not arranged with splendid precision, but had an air of elegant simplicity indicative of nice and unconquerable attachments to nature. Hermas, whom I had known and loved at —— college, and in whose family I was then a young and inconsiderate inmate, was ingenuous and interesting, with a mind addicted to contemplation and study, and tinged at times with melancholy. Devout and conscientious, he gave much in the way of charity, and I noticed that he retrenched some expenses in which most men of equal fortune allow themselves, that he might be able more largely to gratify his benevolence. Still he sometimes expressed a fear that he expended more upon taste than consisted with the claims of the poor and of the church.

One pleasant morning in May, as he was giving directions for some alteration in an arbour, the venerable Apelles entered his garden, and with a benignant smile, and a countenance that bespoke a heavenly mind, wished us both a good morning.

Apelles was the man of all men whom Hermas most loved and revered; and Hermas was one, whom, on account of his tender and ardent piety, the man of God cherished with more than paternal affection. They had often taken sweet counsel together; had often retired from the world to mingle their voices and their tears in prayer; and unmindful of their different ages, were used to open their whole souls to each other.

Apelles was then, and still is (for he is not yet in heaven) one of those men who seem to have no remaining attachments to this world. I understand that the established principle on which he daily acts, is that whether he eats or drinks or whatever he does, he is bound to do all to the glory of God. It is said he will not allow himself to perform a single action of any importance, nor scarcely one of those which to others are matters of course, without first reflecting why he should do it, and asking the leave and blessing of God. I confess, at the time, I thought him too

strict in some of his principles; but I could not help loving him for the sweetness and cheerfulness of his manners; while the reverend sanctity of his countenance, and the heaven which breathed in his ordinary conversation, awakened in me an awe bordering on adoration. I am told he leads a life so serene and happy that he is the envy of all his neighbours, and that such is the influence of his godly conversation, as well as the extent of his beneficence, that he is esteemed the most useful man in that part of the country.

After a few turns together in the garden, we seated ourselves in an arbour, and my friend glanced upon a subject which led to the following dialogue. The impression which it made on my mind was so deep that the same day I committed it to paper, I I believe with tolerable exactness.

Hermas. You may think me extravagant, Apelles, in expending so much upon my house and garden. I ought, however, in justice to myself to tell you, that these measures have not been dictated altogether by *pride*. I have indeed much reason to lament the secret influence of that principle over all my actions; but I have not intentionally yielded to a passion, which under every shape I condemn, whether it appears in its own proper name, or more speciously takes that of ambition, or assumes the humble character of decent regard to the opinions of others. I am settled in the persuasion that it ought never to be indulged, and that nothing should be expended upon its gratification. Yet I have supposed a christian might be allowed to consult his *taste*, and do something for his *own pleasure*.

Apelles. I doubt not, my dear Hermas, but you have taken these measures conscientiously, and are able to explain the reasons of your conduct.

Hermas. I have acted under a belief, that one may very properly set some value on the gratification of his personal tastes, and may seek such gratification when it is not opposed to any greater good. That man, I hold, finds a real good who finds innocent delight. It must be supposed that Adam, while resident in Paradise, set some value on the gratification of his personal tastes; that he desired the fruits of Eden independently of the *nourishment* they afforded, or the *sense of God* which they brought to his mind, and that he had some regard for the pleasure which his fancy derived from the scenery of the garden.

Apelles. It is all very true, I believe.

Hermas. Besides, man being a compound of body and spirit, seems in his present state to *need* some pleasures and diversions

to dispel his gloom and recruit his nature when exhausted with business or study. I see no cause to doubt that the innocent parents of our race needed relaxation; much more then with our present frail bodies do we need these pauses and rests. I have not turned advocate for a dissipated world. I still retain an utter aversion from the theatre, from assemblies, from all matches and games of hazard. I allow myself no amusement on which I cannot ask the blessing of God. But I am a friend to the fine arts as conducive to the ornament, melioration, and happiness of society, particularly to gardening and music, from which I derive much entertainment. Yet I am aware that the taste in all matters has need to be vigilantly guarded against the influence of pride, and avarice, and a wish to divert the thoughts from God. I am aware also of the need of jealousy over ourselves lest we spend too much *time* upon objects, which, it is allowed, ought never to exclude one duty to God or man.

Apelles. All you have said is very well; only I have two questions to propose respecting these ornaments and amusements; one relates to their *expense*, the other to their *influence upon the heart*.

Hermas. That profusion of expense which it is fashionable for people in the higher walks of life to lavish upon houses, furniture, gardens, equipages, and amusements, I mean not to justify. I rigidly prescribe limits to myself in all these matters. A spirit of extravagance is so much to be dreaded that I think every good man should be careful not to encourage it by his example.

Apelles. Pray, sir, (if you will pardon my freedom,) do you know what expense you have bestowed upon this place?

Hermas. If I include furniture with my buildings and garden, about ten thousand dollars.

Apelles. It is, I think, a question which should solemnly interest your mind, whether a considerable portion of this expense might not have been better bestowed in relieving the indigent, and aiding missions to the heathen.

Hermas. A considerable portion of it *was* bestowed upon *poor* labourers and mechanics whom I employed to do the work. I consider it a greater charity to put the poor in a way to earn something for themselves, than to support them in idleness.

Apelles. But had you given outright one half of what you have expended, it would have set up very handsomely twenty poor, embarrassed, industrious families, and put them in a much better way to earn something for themselves.

Hermas. I hope I am not wholly indifferent to such objects: but as I believed that in the sight of God I had a better title to the property which he had given me than a stranger could claim, I thought I had a right to serve my own necessities, before I estimated my ability to relieve the wants of others.

Apelles. It cannot be denied that in the ordinary course of events (and we are not speaking of the sacrifices which special emergencies may require) we have a right not only to serve our own necessities, but to render ourselves comfortable, before we take up the wants of others: but are these ornamental and pleasurable arrangements among the number of necessary things, or to be considered comforts of such a nature as are not to be dispensed with, while thousands are perishing for want of bread, and millions for want of the gospel? There are many pleasant things, you know, which you could afford, which yet you have no right to purchase even with the property which you call your own; for that property is committed to you, as well to be employed for your master whose steward you are, as to supply your own wants.

Hermas. But I number the things in question among my *necessary* comforts. I am at times subject to a depression of spirits, and such a pleasant scene has influence to counteract this propensity. If the natural uncouthness of the place were constantly in my view, and my cheerful airy apartments were inelegant and unpleasant, the ceaseless disgust excited by surrounding objects would tend to sour and disqualify me for devotion, and would render me less amiable, useful, and happy. But continually wrought upon, as I now am, by agreeable objects, aided now and then with Mary's piano and my own flute, my mind, I doubt not, is preserved in a more cheerful, sweet, and holy frame. For this reason, a christian whose circumstances will allow it, may, I believe, lawfully make his house and accommodations to his taste. Protesting still against the influence of *pride* upon any of his refinements, I will venture to go further, and justify his indulging, with some limitations, in all the little elegancies which *taste* has introduced into the different departments of our expenditures.

Apelles. I confess to you, my dear Hermas, that I fear your heart is more set upon these refinements than was the carpenter's reputed son, or his humble apostles. I am convinced that the church in general has drank in too much of the spirit of the world, and apostatized from its primitive simplicity. And I must insist that these elegant arrangements are not so necessary as you state

them to be. Many excellent christians have done very well without them.

Hermas. Let those do without them that can: but it must be considered that the constitution, taste, and long established habits of different christians are widely different. Some can live contentedly in a condition in which others would be disgusted and transformed to cynicks.

Apelles. There is frequently an unnatural, monstrous taste formed by overfeeding it, and by setting the heart too much upon its gratification. It becomes a sickly thirst which can never be satisfied, a restless craving for refinement upon refinement without end. This Solomon found, and pronounced all his extravagant pains to gratify his taste, vanity and vexation of spirit. I believe in general these *refinements upon nature* become necessary more by *habit* than *original taste*. You need diversion? I grant it: and God has formed the means to your hands. Were you accustomed to stray in the fields, and contemplate nature in her simple charms, your mind would be more exhilarated than by the formality of that parterre. Thus most of the expense which you have heaped upon this little spot, might have been saved for uses which you would review with more satisfaction in a dying hour.

Hermas. That might in a measure be, were the scenery around me pleasant; but you see it is horrid; and I am obliged to seek relief from the gloomy impressions it produces, in this isolated group of artificial beauties.

Apelles. Answer me, Hermas, to one question: Are there not hours when your mind is raised above these things, and can look down uninjured upon that deformity, and needs not the aid of this scene to make it happy?

Hermas. I should belie the blessed spirit of God did I not own *there are.*

Apelles. At such seasons, has this garden any power to interest your mind, or to regulate either its pleasures or its pains?

Hermas. Before you, and my dear Onesimus, I need not conceal the truth—it is then *a blank*, and so is all this lower world.

Apelles. [Two tears fell on his cheeks, and two more stood in his eyes; he involuntarily clasped his hands, and cast such a look towards heaven as I shall never forget.] My dear son, I know you have been admitted to communion with God: and ought you not to live *always* thus above the world, so that you will neither *need*, nor *be able*, to derive entertainment from these inferior things?

Hermas. [Wiping his cheeks with the back of his hand.] I know if I lived more in heaven I should less need these earthly comforts; [after a short pause] but those are hours when the Holy Ghost opens the face of God on the soul by a special and extraordinary act; [alas! thought I, that view was never given to me] and such an act [continued Hermas] would not, I suppose, be repeated, without intermission, upon an imperfectly sanctified soul: and in the intervals, it is doubtful whether a saint, ten times as holy as the apostle Paul, would not need to come down from his exhausting flights to play awhile with such a bed of tulips.

But, waving the case of one admitted to the closest communion with heaven imaginable, it seems more in point to ask what is necessary for christians in our condition, who *must* and *will* continue very imperfect. It is certain they will *not* be always rapt in divine contemplation. In the low state of their religion in this world, they will be liable to occasional glooms, perhaps to moroseness; and such infirmities will render needful the counteracting influence of pleasant objects. It will, I believe, be vain to attempt in this state to dissolve the connexion between soul and body, between external objects and the frame of the mind. While men are upon earth they must have entertainment and relaxation.

Apelles. So indeed they must; but would they keep their hearts with all diligence, they might find no small part of this relaxation in a *change of duties*, among which God has introduced an admirable variety and order, seemingly for this very purpose. When weary with devotion, we might, if we were more godly, find the sweetest of all possible entertainments in visiting and relieving an afflicted family; when fatigued with deep research, we might play awhile with some entertaining history; when exhausted with bodily labour, it would be refreshing to sit and commune with a pious friend. I would not absolutely exclude all lighter entertainments, but I will venture to assert that we might thus save much of the time and money which are wasted in frivolous amusements, and better answer all the purposes which they are intended to serve.

I know I might as well hope to persuade the dead as to prevail on the votaries of pleasure who fear not God, to accept a doctrine so opposite to their feelings; but in such a conscience and such a heart as yours, my Hermas, I can deposit it with hope.

[*To be continued.*]

CHRISTIAN RELIGION INDEPENDENT OF PHILOSOPHY.

MR. EDITOR,

In your preceding number, on the Rewards of the Righteous, your correspondent observes; that "the expectation of benefit, as a reward of our own personal virtues, is repugnant to the principles of reason and sound philosophy." This observation has led me to a few remarks on the independency of Christian religion, in the proper conception and practice of it, on Philosophy, properly so called.

Philosophy, I conceive to be, reason exercising its powers in the discovery or explanation of truth, on the ground, or with the aid, of natural principles known to be true. In the state of perfect moral innocence, religion is a general principle of nature, comprehending a variety of what may be called subordinate principles of the like description; and all its operations, of whatever form, originate from, or are founded in the constitutions of nature. Here accordingly, philosophy, justly so called, may be allowed free scope and successful exercise. Its speculations and reasonings on the topics of religion may all, under one view or another, be here considered as philosophical as well as religious; because the ground on which it proceeds in all is natural truth; either truth as a first principle, or truth, known to be such, as clearly and legitimately deducible from such principles. This being the case, it evidently follows, that, where revelation commences, there philosophy must relinquish its attentions, and faith supply its place.

Whether, in every department of innocent existence, it comports with the wisdom of God to favour his rational creatures, with occasional supernatural communications, we are not competent to determine. To man, in his original innocent state, we are well informed in sacred history, that a revelation was given. We presume however that such communications are never afforded, where the natural powers of the mind, duly exerted, are equal to the discovery required. Thus it was in the present case. The matter revealed was what our progenitor could not, by any data of nature, have discovered. There was nothing within the sphere of his natural knowledge, from which he might infer an obligation to abstain from the fruit of a certain tree; or from which he might prognosticate the calamitous consequences, that, in case of the use of it, would result to himself, and his descendants. The revelation then, being supernatural, and taking place on account of the insufficiency of natural principles, and of the natural powers of his mind, he could not, with safety or advantage, otherwise than by faith, act upon it, or be exercised about it.

But how far Christian religion, including the whole of its import, is a matter of revelation, it is not easy with precision to define. It includes the whole law of nature, or moral law, which was in force during the state of human innocence and purity. It appears to have been one great design of the contrivance and completion of this system, to restore us to the knowledge and cordial obedience of that law. But does it appear, that by our apostacy, and the consequent defection of our powers, we had as entirely lost the knowledge of it, as the inclination to obey it? If the knowledge of it were not entirely lost, an entire revelation of it for the purpose mentioned might not seem to have been necessary. To determine the extent of this defection, I conceive, that it is not enough to inquire from present appearances, how far we have fallen short of the light and power which our nature possessed in its uncorrupted state. Its present appearances, though obviously expressive of a uniformly governing depravity of heart, are nevertheless in a great degree mixed. In the savage as well as the most civilized nations of the world, we shall scarcely find a human being, who has not some notions of his dependence on, and obligation to, the Deity, and some notions of the obligations of natural justice and humanity. But to what are we to attribute all these appearances? The inspired evangelist has decidedly answered this question, John i. 9, where he tells us, that Jesus Christ is "the true light, which lighteth every man that cometh into the world." They are owing to the intervention of divine beneficence, founded in the wisdom and grace of that mediation which the scriptures have revealed to us. If we would judge aright of the real extent of human depravity, and the incapacity of the powers originally appertaining to the nature of man, it will behove us to consider what would have been our condition in this respect, had no plan of mediatory grace for our recovery been formed and accomplished. The view of fallen human nature thus presented would unavoidably lead us to conclude, that the whole moral law included in the Christian system, is as really a matter of supernatural revelation, as any other matters revealed in that system. At any rate, we are led to this conclusion, when we recollect, that in this very mixed and qualified state of our degenerate powers, it seemed good to the wisdom and grace of God actually to give a formal and immediate revelation of the substance at least of the moral law contained in ten comprehensive commandments, which were recorded in the books of holy scriptures, for the information of all future generations of men; and were explained and enforced by our Saviour, as the laws of that religion which he came to establish.

From the whole, I think it appears, that speculations and reasonings properly philosophical are at least not requisite to the right understanding, or to the practice of Christian religion. Here the main question is, not what saith nature, or the light derivable from its principles? but what doth God say in his revealed word? What hath he there taught us to believe? What hath he commanded us to do? It is true, that in the aforesaid revelation of the law of nature, he hath expressly given only general precepts, leaving us, as it were, to the exercise of our natural powers, for the discovery of particulars comprehended in the general law: but whence, it may be asked, are those powers and that light, by which the requisite discovery may be compassed? The question is answered above. The light and powers here required, so far as they extend, have been imparted to us, in their different measures, as the fruits of that revealed mediation of him, who, as hath been said, according to St. John, is "that light which lighteth every man that cometh into the world." Besides, as above suggested, such has eventually appeared to be the darkness and impotence of the human mind, that with all the light and powers so imparted, it has most wofully erred in its constructions of the general precept; and in consequence of this, as it seems, it has pleased God by his prophets, by his apostles, and by Jesus Christ himself, to give us, at several times, and on several occasions, very particular and copious details by way of explanation of the duties comprised under the general precepts.

Such confinement (as by some indignantly so called) to the instructions of revelation in the matters of morality, or natural law, is extremely mortifying to the natural pride, and inordinate self-estimation of man; who, though fallen into the most deplorable impotence, cannot brook the imputation of that impotence into which he has fallen; but who is ever prone to affect the powers and virtues which he has irrecoverably lost; irrecoverably I mean, otherwise than through the intervention of Christianity, and the grace it reveals.

This view of the case however, sufficiently vindicates your correspondent in his assertion, that "the expectation of benefit, as a proper reward of our own personal virtues, is repugnant to the principles of reason and sound philosophy," as well as derogatory from the honours of grace. It is an established rule of reason, and sound philosophy, to extend its conclusions no farther than their premises will justify. Our personal virtues, as he justly observes, are known to be, at the best, but very defective; their own separate and distinct efficiency to the production of peace,

or any kind of happiness, is excedingly imperfect. They are moreover, as he also observes, in their merits infinitely far from counterbalancing the demerits of our vices; and can never so abound in value, as to entitle us to the advancements and felicities of the heavenly state. Besides that the powers, such as those virtues have, are so far from being founded in the principles of nature as in us degenerate, that their very existence, their life, and every form of their operation, depend on a spring, or moving cause, very different from, and far superior to, every such principle: they originate from, and are continually dependent on the powers of supernatural grace by Jesus Christ. Accordingly, in reference to virtues of this description which in true believers are endowed with the nature and qualities of real religion, the case is thus represented by our Saviour himself in the 15th of the evangelist John, " Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing;" meaning, no doubt, nothing that is essential to, or productive of, spiritual life, or that is effective of real good, either present or future.

Are we then to suppose, that reason and philosophy are of no use at all in Christian religion? So far from this, it is with the aid of reason I learn, that Christian religion, as a revelation, does not require the interference of philosophy to conduct me into the proper conceptions and practice of it. As revelation, moreover, though above reason is not inconsistent with it, or any of its principles, it is the province of reason to trace and point out its consistency, or, at least, to show, as may be in instances given, that it is not inconsistent with it. Reason also is of use for the comprehension and defence of particular articles of revelation, by comparison with other parts of the same revelation; and to lead us into just conclusions respecting the force of evidence appertaining to the several arguments on which our faith in the truth of the revelation in general is founded.

It is likewise with the aid of philosophical speculation, that we trace the analogy between the operation of the promises of the gospel made to our virtue and piety, and the natural tendency and operation, which the like forms of religion would have in the state of innocence. Confidence in God, for instance, is productive of peace. This is its natural operation and fruit. The same in the grace of the gospel is promised to it. But in the one case, according to the established law of nature, the fruit proceeds from the

operation of the principle as its cause, without any special intervention to give it effect; in the other, it proceeds from an energy supernaturally communicated to it by the spirit of life in Christ Jesus, the source of all efficient religious influence, and of all its desirable fruits. In like manner, our desires expressed in prayer, according to the will of God, will issue, agreeably to the promise of the gospel, in answerable effects. These same are likewise its natural effects in the state of innocence. But here the difference respectively is to be observed, as in the above mentioned instance.

Speculations of this kind I conceive to be useful. They lead us into proper conceptions of the established connexion between our enjoyment of the sensible benefits of religion, and the improvement of its practical principles. Great care, however, ought always to be taken, both by the christian and the christian teacher, that, in pursuing the operation of the principle, they do not lose sight of the source from whence its requisite spirit and energy proceeds, and so degenerate into the religion of nature, or mere morality; which in the present state of man, is no religion at all. And here I cannot help adverting to the great goodness and wisdom of God, not only in thus providing for the restoration of the principles of piety and virtue which we had lost, but likewise for their proper and needful operation when restored; and likewise in providing, that, for this operation and its desirable effects, we should not be left, in this our dark and weak state, to the speculations and other exertions of our minds, proceeding on natural principles; but that he has been pleased to secure to us all needful influence from the spirit of grace for their proper exertion, and, by infallible promise, to ascertain to us their genuine and requisite issues. Were it not for this gracious provision, the Christian revelation would have been but of little avail to our conversion from the evil of our ways, and our deliverance from the ruin in which our apostacy has involved us. Though informed of the wonderful mediatory works of our Saviour, our consciousness of guilt, together with the sense of our weakness and the strength of our evil habits, would be a continual and insurmountable bar in the way of that reconciliation with, and confidence in God to which we are invited, and which is indispensably necessary to the life of piety and righteousness. But, on the other hand, when informed that sufficient provision has been made by that same mediatory work, not only for the reproduction in us of the good principles we had lost, but likewise for the proper, vigorous, and successful exercise of those principles, we then may with effect accede to the grace revealed, and with confidence trust in the

word and promise of the gospel for all that, to which our own speculations and reasonings would never conduct us.

I am very sensible, Mr. Editor, that these remarks are very imperfect, and in many respects inadequate to their design. They are such however as, on the occasion, occurred to me. It were highly desirable that some one of your correspondents would favour the public with a more complete and satisfactory discussion of the subject. It might afford some useful instruction to those whose minds have been warped by infidel suggestions, as well as to many believers, who are either, on the one hand, too much disposed to enthusiastical modes of conception on some points of the Christian religion, or to refer to the simple exertions of their minds those improvements and benefits, which are more consistently attributable to the superior intervention of the spirit and grace of Jesus Christ, imparted according to the promises of the gospel.

Yet here, though I have already been too prolix, I cannot refrain from some observations on the absurdity of those believers, who, in the style of the infidel, are often heard to refer to philosophy their patient endurance of the evils of life. Is it, that, in their opinion, the aids of Christian religion are insufficient for the purpose, and that therefore it requires the subsidiary intervention of natural principles and of speculations founded upon them? or is it, that they are unwilling to yield the honours of reason and philosophy to those anti-christian champions, who ostentatiously claim them as all their own? If the former be their motive, it surely betrays great ignorance of the nature, import, and perfection of that system they have professed to adopt, and of the incompetency of the light and powers of nature to supply its imagined defects. If the latter, it manifests, not ignorance only, but a vain affectation of what, in the eye of piety and christian good sense, can only redound to their injury and discredit. The ostentatious claim of the infidel is worthy only of himself, and he has his reward in the pleasure of self-estimation. This is the utmost he can reasonably look for; for what other might a child expect from a silly affectation of the strength of a Samson or a Goliath? Indeed, between the powers of reason and philosophy, detached from Christian religion, and that strength and consolation which is needful under the pressure of the various evils to which we are subject, there is no admissible comparison. Setting Christianity aside, the principles of reason and sound philosophy, if justly pursued, would necessarily conduct us only into deeper darkness and despair.

But is it therefore to be supposed, that I am wholly disapproving of the use of what are called natural principles for the purposes mentioned? By no means: I consider all that natural light in morals and religion, with which we are endowed, or which we may acquire, in this our fallen state, as the fruit of mediatory grace, as the free gift of God by Jesus Christ. Under this view, it may be properly considered as common Christian light; and therefore, when used, both Christian decency and gratitude require that it should be used as such; but never as an aid independent or exclusive of Christianity, to which its very existence, in the present depraved state of man, and all its efficiency is to be referred.

REVIEW.

A Sermon on Duelling, preached in the chapel of Yale College, New-Haven, Sept. 9th, 1804, and in the old Presbyterian Church, New-York, Jan. 21, 1805, by Timothy Dwight, D. D. president of Yale College. p. 28. New-York, Collins, Perkins & Co. 1805.

[*Concluded from page* 439.]

UNDER the third, and last, head of discourse the preacher exhibits the following view of the MISCHIEFS of Duelling.

"Go with me to yonder church-yard. Whose is that newly opened grave? Approach, and read the letters on the yet uncovered coffin. If thou canst retain a steady eye, thou wilt perceive, that they denote a man, who yesterday beheld, and enjoyed, the light of the living. Then he shared in all the blessings and hopes of life. He possessed health, and competence, and comfort, and usefulness, and reputation. He was surrounded by neighbours who respected, and by friends who loved him. The wife of his youth found in him every joy, and the balm of every sorrow. The children of his bosom hung on his knees, to receive his embrace, and his blessing. In a thousand designs was he embarked, to provide for their support and education, and to settle them usefully and comfortably in the world. He inspired all their enjoyments; he lighted up all their hopes.

"Yesterday he was himself a creature of hope, a probationer for immortality. The voice of mercy invited him to faith and repentance in the Lord Jesus Christ, to holiness, and to heaven. The day of grace shone, the smiles of forgiveness beamed upon his head. While this happy day lasted, God was reconcileable, his

Redeemer might be found, and his soul might be saved. The *night* had not then *come* upon him, *in which no man can work.*

" Where is he now? His body lies mouldering in that coffin. His soul has ascended to God, with all its sins upon its head, to be judged, and condemned to wretchedness, which knows no end. Thy hand has hurried him to the grave, to the judgment, and to damnation. He affronted thee; and this is the expiation which thy revenge exacted.

" Turn now to the melancholy mansion, where, yesterday, his presence diffused tenderness, hope, and joy. Enter the door, reluctantly opening to receive even the most beloved guest. Here mark the affecting group assembled by this catastrophe. That venerable man, fixed in motionless sorrow, whose hoary head trembles with emotions unutterable, and whose eye refuses a tear to lessen his anguish, is the father who begat him. That matron wrung with agony, is the mother who bore him. Yesterday he was their delight, their consolation, the staff of their declining years. To him they looked, under God, to lighten the evils of their old age; to close their eyes on the bed of death; and to increase their transports throughout eternity.

" But their comforts and their hopes have all vanished together. He is now a corpse, a tenant of the grave; cut off in the bloom of life, and sent unprepared to the judgment. To these immeasurable evils thou hast added the hopeless agony of remembering, while they live, that he was cut off in a gross and dreadful act of sin, and without even a momentary space of repentance: a remembrance, which will envenom life, and double the pangs of death.

" Turn thine eyes, next, on that miserable form surrounded by a cluster of helpless and wretched children. See her eyes rolling with phrensy, and her frame quivering with terror. Thy hand has made her a widow, and her children orphans. At thee, though unseen, is directed that bewildered stare of agony. At thee she trembles; for thee she listens; lest the murderer of her husband should be now approaching to murder her children also.

" She and they have lost their all. Thou has robbed them of their support, their protector, their guide, their solace, their hope. In the grave all these blessings have been buried by thy hand. If his affront to thee demanded this terrible expiation, what, according to thine own decision, must be the sufferings, destined, to retribute the immeasurable injuries, which thou hast done to them?

" The day of this retribution is approaching. *The voice of thy brother's blood crieth from the ground, and thou art now cursed from*

the earth, which hath opened her mouth to receive thy brother's blood. A mark is set upon thee by thy God; not for safety, but for destruction. Disease, his *avenging Angel*, is preparing to hurry thee to the bed of death. With what agonies wilt thou there recall thy malice, thy revenge, and the murder of thy friend! With what ecstasy will thy soul cling to this world, and with what horror will it quake at the approach of eternity! Alone, naked, drenched in guilt, thou wilt ascend to God. From him what reception wilt thou meet? From his voice what language wilt thou hear? "*Depart, thou cursed into everlasting fire.*" And lo! the melancholy world of sin and suffering unfolds to receive thee. Mark, in the entrance, the man, whom thou hast plundered of life, and happiness, and heaven, already waiting to pour on thy devoted head, for the infinite wrongs which thou hast done to him, the wrath and vengeance of eternity.

"At the close of this awful survey, cast thine eyes once more around thee, and see thyself, and thy brother duellists, the examples, the patrons, and the sole causes, of all succeeding duelling. Were the existing advocates of this practice to cease from upholding it; were they to join their efforts to the common efforts of man, and hunt it out of the world; it would never return. On thee, therefore, and thy companions, the innumerable and immense evils of future duelling are justly charged. To you, a band of enemies to the peace and safety of man, a host of *Jeroboams, who* not only *sin*, but *make Israel to sin* through a thousand generations, will succeeding ages impute their guilt, and their sufferings. Your efficacious and baleful examples, will make thousands of childless parents, distracted widows, and desolate orphans, after you are laid in the grave. You invite posterity to wrest the right of deciding private controversies out of the hands of public justice; and to make force and skill the only umpires between man and man. You entail perpetual contempt on the laws of man, and on the laws of God; kindle the flames of civil discord; and summon from his native abyss anarchy, the worst of fiends, to lay waste all the happiness, and all the hopes of mankind.

"At the great and final day, your country will rise up in judgment against you, to accuse you as the destroyers of her peace, and the murderers of her children. Against you will rise up in judgment all the victims of your revenge, and all the wretched families, whom you have plunged in hopeless misery. The prowling Arab and the remorseless Savage, will there draw nigh, and whiten their crimes by a comparison with yours. They indeed were murderers, but they were never dignified with the name, nor bless-

ed with the privileges of Christians. They were born in blood, and educated to slaughter. They were taught from their infancy, that to fight, and to kill, was lawful, honourable, and virtuous. You were born in the mansion of knowledge, humanity, and religion. At the moment of your birth, you were offered up to God, and *baptized in the name of the Father, of the Son, and of the Holy Ghost*. You were dandled on the knee, and educated in the school of piety. From the house of God you have gone to the field of blood, and from the foot of the cross, to the murder of your friends. You have cut off life in the blossom, and shortened, to the wretched objects of your wrath, the day of repentance and salvation. The beams of the Sun of righteousness, shining with life-giving influence on them, you have intercepted; the smile of mercy, the gleam of hope, the dawn of immortality, you have overcast for ever. You have glutted the grave with untimely slaughter, and helped to people the world of perdition. Crimsoned with guilt, and drunk with blood, *Nineveh* will ascend from the tomb, triumph over your ruin, and smile to see her own eternal destiny more tolerable than yours."

Having extracted so great a part of this Sermon, it is unnecessary that we should make many comments. The work itself speaks its own praise with more effect on the mind and feelings of the reader than could be produced by our most laboured commendation.

On the subject of duelling no new information can be expected from the most exalted intellect. On the slightest consideration, the *folly*, the *guilt*, and the *mischiefs* of the crime strike every man of ordinary understanding with force; and until the advocates for the practice shall bring forward something which has the appearance of serious argument, something which is not so manifestly absurd as to deserve serious discussion, the writers against duelling can only say what has been frequently said before, and the most successful ingenuity will obtain only the praise of exhibiting old truths in more novel and striking forms. Such are the disadvantages to which those who write against duelling are subjected.

In the discourse before us, the preacher first meets his opponents on their own grounds, examines the considerations on which duelling is vindicated, and strikingly displays their manifest absurdity. This part of the sermon is certainly conclusive on all the points to which it extends; but we are fearful that it will be without effect in deterring men from the practice. Our belief has long been established, that it is, and ever will be, fruitless to argue with duellists on the reasonableness and propriety of their con-

duct, because they do not appear to be susceptible of any rational feelings or impressions on the subject. There is evidently no point of agreement from which we can start in the discussion; no principles in which both parties are so united as to form the basis of argument, and which they are willing to observe in the regulation of their conduct. While this is the case, it is unavailing to talk or preach to the duellist. The force of reason, the authority of law, and the vengeance of heaven are alike disregarded; passion has obtained empire in the soul, and, like a bedlamite escaped from his keepers, he rushes onward, drenching himself in the blood of his fellowmen, until he meets with certain destruction.

In the succeding parts of the sermon the most important and solemn considerations are presented, founded on the word and authority of the infinite God. To the christian these considerations come with binding force; and on him only, can we expect, they will ever produce their deserved effects. Others may, and frequently have acknowledged their weight, and in the very face of conviction they have gone to the field of blood. To men, therefore who are duly conscious of God, and acquainted with his denunciation of this crime, this discourse may be read with advantage; but to him who does not bow to the authority of Jehovah, the words of the preacher will have no restraining power.

An Essay on the Divine Authority of the New Testament. By DAVID BOGUE. *Second edition, revised.* 12*mo. pp. xxiv. and* 310. *London*, 1804.

THIS Essay was composed at the request of the London Missionary Society. Having determined on publishing an edition of the New Testament, with a view to disperse copies of these sacred writings among the people of France, they judged that it would favour their design in distributing them, if an Essay on the Divine Authority of the New Testament were printed in connexion with it. Mr. Bogue was selected by the Society as a man capable of producing an essay that would suit their particular purpose. At the request of this very respectable body he undertook the work.

The author, in his preface, speaks of himself with diffidence: "The difficulty of it was felt, when it was to late to retract: and I blushed to think, that I should have dared to take up the pen on a theme, to which many of the first men in the republic of letters for talents, learning, and goodness, had bent the whole strength of their mind. However I had undertaken the task, and it was neces-

sary to proceed. One thing gave me encouragement, as it pointed out the necessity of the work, namely, that though there were many books of the highest excellence on the evidences of the christian religion, not one was suited to our views: and a treatise more appropriate to the particular object was needed to answer the present purpose. Such a *treatise* it has been my endeavour to furnish."

But he furnishes another proof that modesty and merit go together, and that the ability of the humble surpasses their own estimation. In the review of his work, the author has no reason to blush, but much cause to bless God for enabling him to produce an essay which promises to be very serviceable to the interests of the Christian religion.

The views of the author with regard to the manner in which Deists should be treated in controversy, are correct and worthy of notice:

"It may be said, "*they* have treated christianity in the most shameful manner." True: but if their religion warrants them in such unbecoming dispositions of mind, let us act according to the tenor of ours, and defend the gospel *in its own spirit*. "The servant of the Lord, while he contends earnestly for the faith once delivered to the saints, must not strive, but be gentle unto all men, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth." Many deists, considered as members of civil society, are respectable men: let them too as immortal creatures be treated with respect, Their situation is dangerous beyond expression; let them be treated with the tenderest pity: they need it. Christianity loses nothing by being defended with her own weapons alone."

Happy for christians had the spirit here recommended always governed their disputations with opponents. The powerful arms of the gospel constantly wielded by such a spirit would have produced greater victories than have attended them. "The wrath of man worketh not the righteousness of God." The spirit recommended by the author breathes in his own writings. The following extract will show how completely he wished to be under its influence.

"But how will ye who call the New Testament a common book, or a forgery, account for this singularity? To deny the fact, will not avail. The observation before us has been made by thousands of persons, both illiterate, and learned, in every age: and against such a mass of evidence, the assertion of those who have read, merely with a view to find fault and to condemn, will not weigh much in the balance of impartial reason. The testimony of

bats and owls, to the loveliness of the gloom of night, and against the beauty of the light of the sun, would not be heard in opposition to the unanimous declaration of the inhabitants of the earth, and of the air, to the contrary. But ought I to use such a comparison? My design is not to irritate, but to convince; not to triumph over an enemy, but to reclaim a friend and a brother, who, to my grief, has gone astray; and to lead his feet into the way of peace."

In this essay, Mr. Bogue has taken an extensive range of arguments. He, however, has not gone over all the topics which may be used in defending the divine authority of the New Testament, but purposely confined himself to those which an attentive perusal of these sacred writings may present.

"It has been my study to select those arguments of which a person may see the force by reading the New Testament: and to it has been my constant appeal. Such proofs as required a critical skill in languages or history, did not appear suited to the occasion. As the Essay should suit the mass, as well as men of science, what may be called *common sense* arguments, addressed to the understanding and conscience of *men* who had the New Testament in their hands, have been chiefly employed, as best adapted to general conviction."

The author lays before his readers, The evidence for the divine authority of the New Testament, as arising, 1st, from the principles which it contains; 2d, from considerations suggested by its contents; 3d, from the testimony of the apostles; 4th, from some considerations which further confirm the testimony of the apostles; 5th, from miracles; 6th, from prophecy; and 7th, from the success of the gospel. Having exhibited the arguments flowing from these various sources of evidence, the writer answers the principal objections urged by deists against the divine authority of the New Testament; then briefly considers and exposes the sentiments and conduct of the deists; and finishes the essay by subjoining some miscellaneous considerations in support of the main question.

With great propriety Mr. B. begins his arguments with such as arise from a view of the great principles contained in the New Testament, and the influence which they exert in forming the character and producing the happiness of man. In discussing these arguments, he is led to exhibit the main doctrines of the gospel. By this exhibition, his readers are brought to some acquaintance with the New Testament, and prepared to feel with greater force the arguments which follow in support of a book containing principles and doctrines so singular and so excellent. Take his own words on this point.

"To speak of the evidences of christianity, to those who are ignorant of the nature of christianity, is almost hopeless labour; for they can but very imperfectly discern their force. Let us suppose a man to have been born in one of the houses of Herculaneum, and to have dwelt in his subterraneous mansion to the years of maturity. You wish to convince him that there is a God; and you put into his hand, "RAY's Wisdom of God in the Creation." I will not say that the book is in such a situation entirely destitute of weight; but I will propose another plan. First, bring him forth; and place him near the summit of Vesuvius, when all is still: let him behold the sun shining in majesty; and take a view of the surrounding country, and of the neighbouring ocean. Detain him till the day closes, and the stars bespangle the firmament; and till the moon afterwards arises in her brightness, and makes them disappear. With the morning light carry him down to the vineyards, and let him walk through the fields of corn, and feast his eyes with the varied scenes of nature. Put the book into his hands now. Will not the arguments appear with more than tenfold force? Proceed in like manner respecting christianity; for many weighty arguments in its favour rise out of the New Testament, as those for the being of a God rise out of the works of creation."

In the management of his arguments, Mr. B. has discovered much closeness and acuteness of thinking. All extraneous matter, calculated to weaken instead of strengthening, he has carefully rejected. He keeps constantly to the point, and exhibits his arguments in a clear and forcible light. Any one who reads his essay with tolerable attention will not only take his meaning, but feel the strength of his reasoning. His ideas and arguments, well arranged, may be compared to a phalanx drawn up in due order, presenting to its enemies a terrifying front, and moving on wit ha force before which no enemy can stand, and from which none can escape, but by flight.

In answering two objections, in the 10th and 11th sections, he is, we think, defective. What he offers is very pertinent and forcible; but he has omitted some ideas which seem necessary to render conviction more complete. For example: after what he has said in the 10th section, he should have shown, that Christianity ranks on her side men of the greatest genius and literary renown that the world ever produced. The objections are all selected with judgment, and excepting the two mentioned, are answered fully and convincingly. The doubts of every cordial and sincere inquirer after truth must vanish before his replies. In the introduction to his answers to objections, the author has made several very judicious observations, which deserve to be well weighed by every opponent of the New Testament.

"When a religion professes itself to be necessary to eternal happiness, and demands our consideration, the serious inquirer will desire to have a view of the evidence by which it is supported. If the arguments be satisfactory, he will regard it as entitled to his reception. But this is not the mode usually adopted by those who reject the gospel. They in general begin by raising difficulties, and starting objections: and *because* these can not be easily solved, they think themselves justified in rejecting the whole.

"But this will not, on mature deliberation, be found so rational a conduct as they imagine. Even though it were impossible to answer objections which may be brought forward, the subject may nevertheless have such a weight of evidence in its support, as to ensure a general reception, and a firm belief of its truth. A dangerous mistake has found an enterance into the minds of many: they lay it down as an axiom, that if objections which its advocates cannot solve, can be urged against a doctrine, they are warranted to brand the whole system with falsehood. The establishment of of such a rule of judging would destroy the credibility of almost every science. In direct opposition to its authority, they will find that a system or a doctrine may have such force of argument in its favour, that no man of discernment and candour can withhold his assent; when at the same time objections may be urged, which it is not in the power of any one fully to solve. Whoever takes pains to survey the circle of the sciences, will perceive that there is not one to which difficulties are not attached, and against which objections may not be raised. With regard to the New Testament, this may be expected to be the case, in a still greater degree. The subjects on which it treats are of the most exalted kind; and they are connected with things above our comprehension, or revealed but in part, or entirely veiled. From these and other sources which might be mentioned, how many objections might be raised. But those who profess the principles of natural religion, are involved in similar difficulties; and must throw *it* away as well as the gospel, if a full and satisfactory answer to every objection be essential to their belief: so that the deist is in this respect more nearly on a level with the christian, than he was aware.

"These remarks are not designed to serve as an apology for declining to answer the objections of deists to the christian religion, but to impress their minds with this important truth, that for a system to be *false*, and for a system to have *difficulties* in some of its parts which we cannot resolve, are two different things. So fully are men convinced of this, that there are doctrines which, if a person did not believe, he would be accounted mad, while there are difficulties respecting them, which the wisest of the hu-

man race cannot resolve. Under the influence of this sentiment let the evidences of christianity be weighed: then let the objections be brought forth in order; and it will be seen, that they are not so formidable as to shake the foundations of the religion of Jesus. Some of them evidently spring from mistake and error; some from the form of the book which was composed by men of other times, and manners, and customs; and some from the nature of the subject. Were it impossible to answer them, there still remains sufficient evidence for the truth of christianity: but it is hoped, that such things may be suggested to abate their force, as will lead impartial men to conclude, that if the gospel have sufficient evidence to confirm it, the objections have not such a degree of weight as should influence any to reject its divine authority."

The style of Mr. B. possesses all those qualities which the nature of his work required. It is simple and neat, perspicuous and manly, concise and nervous. These properties will be seen, in the quotations already made, and in those which we intend hereafter to select. The narrow limits into which the author had to compress his numerous arguments were unfavourable to elegance of style. Still, however, passages will be found in his essay which have a considerable degree of this quality. The following quotation is not destitute of elegance.

"Religion walks without fear into the palace of the king; she approaches him with dignity as he sits upon his throne; and she proclaims with the tone of authority, "He that ruleth over man must be just, ruling in the fear of God!" 2 Sam. xxiii. 3. She goes from thence into the hall of Judgment, and with the mien of a superior, addresses herself to the judges as they sit on the tribunal: "Ye shall not respect persons in judgment." Deut. i. 17. "Defend the poor and fatherless: do justice to the afflicted and needy: deliver the poor and needy: rid them out of the hand of the wicked." Psalm lxxxii. 3, 4. From the courts of justice she goes out to the multitude of the people, and she proclaims through the streets of the city: "Let every soul be subject to the higher powers." Rom. xiii. 1. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and the praise of them that do well. For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men." 1 Pet. ii. 13, 14, 15. When you have accompanied her in her progress, and heard her address to every class of men; instead of finding a just cause of objection, is there not rather reason from the impartiality and rectitude of the

principles displayed, to conclude that here is an additional argument to prove the christian religion to be from God."

On the whole, this essay possesses much merit, and corresponds well to the design for which it was prepared. We recommend it both to christians and to deists: to the former, as calculated to confirm their faith in our holy religion, and to qualify them for rendering, with meekness, a convincing reason of the hope that is in them; to the latter, as suited to remove their unbelief, and convince them that the New Testament is what it claims to be, *a revelation from God to direct men into the path that leadeth to eternal life.*

EXPOSITION.

READING lately the twelve first verses of the eleventh chapter of the First Epistle to the Corinthians, the context appeared to me to throw light on the 10th verse, which is confessedly an obscure one, as appears from the various comments on the words "*because of the angels.*" That which seemed to me a probable interpretation may have occurred to many, but as I never met with it, I beg leave to submit it to the opinion of such of your correspondents as have turned their attention to biblical critisism.

The apostle evidently in the beginning of the chapter is discoursing of the order proper to be observed in religious assemblies, as being founded in that subordination which is of divine constitution. "The head of every man is Christ; and the head of the woman is the man:" "for this cause, ought the woman to have power (or a covering in token of being under power) on her head, because of the angels." As if he had said, I enforce obedience to this ordinance from the consideration of the sad effects which resulted from a principle of revolt among the *heavenly intelligences:* departure from the will and order of God deprived angels of their seats among the blessed, who are now the rulers of the darkness and disorder which they first introduced, and still seek to promote, in this world. *Let their example be a warning to the Churches.* *Ch. Ob.*

ANECDOTE.

A PIOUS minister, Mr. X. was travelling on horseback, one Saturday afternoon, towards a large town, where there were many religious professors of different denominations. Thinking it probable that he might be requested to preach on the following day,

he employed the solitude of his journey in meditating on a subject for a sermon. The text to which his thoughts were directed was the language of the dresser of the vineyard, in our Lord's beautiful parable of the barren fig-tree: "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then, after that, thou shalt cut it down."

At rather a late hour in the evening, he arrived at an inn in the town; and it was not known that he had arrived, till he appeared on the Lord's day morning as a hearer in a place of worship, where he was well known and highly respected. The minister of the congregation, who was in the pulpit when Mr. X. entered the place, conducted the service. Mr. X. was struck with his text: it was the awful denunciation of the lord of the vineyard, respecting the barren fig-tree, in the above-mentioned parable, "Cut it down; why cumbereth it the ground?" The leading idea of his sermon, which he entered into with great seriousness, was, That when the patience of God towards sinners has long been abused and perverted, we are warranted to expect that it will be exchanged for merited displeasure and wrath, if not in this world, yet in the next. Having illustrated his subject in a very impressive and edifying manner, he drew this inference: That the divine procedure with sinners should be considered as a pattern for the imitation of christian churches; and that, although it was their duty to exercise great forbearance towards sinners, and to adopt every mode of expostulation, admonition, and reproof; yet that, when they had withstood all, and appeared incorrigible, it became equally their duty, however painful the task, to cut them off, as cumberers of the ground; at the same time, recommending them to the mercy of the lord of the vineyard.

After the service, Mr. X. was requested by his brother minister to preach in the afternoon; and readily consented. The morning sermon, though founded on the same parable, had not preoccupied his ground: he did not, therefore, deem it necessary to alter his plan; but considering the coincidence as one of those unforeseen events, which Providence often over rules for good, he preached, as he before intended, on the plea of the dresser of the vineyard. On the forbearance and long-suffering of God displayed towards sinners, through the intercession of the great Mediator, he expatiated with great affection. In the application of his sermon, he was led to hint at the long extended forbearance which the disciples of Christ, in imitation of such an example, should exercise towards those who have offended; not knowing, but that, by delaying the awful sentence of exclusion, they might

be happily instrumental in leading them at length to "bring forth fruits meet for repentance." If so, it would be well indeed; and if not, the excluding sentence would be more obviously and satisfactorily the requisition of duty.

The minister of the place thanked his brother for the sermon, acknowledged the truth and excellence of the doctrine contained it; but expressed a fear that, undesignedly, it might be the occasion of some trouble to the church. He then proceeded to relate the circumstance which had directed him to his morning subject: A man, who, for some years, had been an exemplary member of the society, had now, for a considerable time, been addicted to the sin of drunkenness, which had been followed by the breach of the sabbath, the love of irreligious company, the neglect of domestic duties, and, as a result of the rest, an awful hardness of heart, which resisted every effort to produce salutary impressions. He had been admonished repeatedly by the minister, the deacons, and many of the members; and from the time that his apostacy had been discovered, he had been suspended from the Lord's supper: but all appearing to be in vain, the church had been summoned to meet that evening, for the awful purpose of totally "putting away from among themselves that wicked person." To prepare then for this painful though necessary service, the morning sermon had been preached; and the good man expressed a fear, that the kind conciliating doctrine of the afternoon, though by no means in reality opposed to the others, might operate unseasonably on the minds of some of the members, to urge a further delay, which, in this case, was not likely to answer any valuable end. Mr. X. with great sincerity, avowed his previous ignorance of these circumstances; stated the manner in which the subject of his discourse had occurred to him the preceding evening; and added that he had been confirmed in his design to preach on it by the morning sermon, thinking the contrast between the two, while both were equally consistent with evangelical truth, might render each more beneficial. Had he previously known of the peculiar reason which influenced his friend's choice, he should have deemed it a call to turn his thoughts into some other channel; but as he did not know it, he could not but regard it as wisely ordered by Providence for some good end, which did not yet appear.

In the evening, when the church met, the pastor soon found that he had not mistaken the probable tendency of his friend's sermon; for when the sad evidences of the unhappy man's apostacy, and the methods which had been unsuccesfully tried with him to bring him to repentance, had been recapitulated, and the vote of exclusion was solemnly proposed, several of the members

strongly urged the expedience of a little longer lenity; and mentioned the general impression produced by Mr. X.'s sermon in the afternoon: an impression the more to be regarded, as it could not be supposed that he knew any thing previously of the affair before the church. After a long and interesting debate, some pleading the necessity of maintaining the purity of the church by an immediate excommunication; others arguing, from the example in the parable, in favour of longer suspense, the latter arguments prevailed; and the sentence passed by the majority of the members was, "Let him alone once more. If he bear fruit, well; if not, then after that, let him be cut off." A deputation was also appointed to acquaint the man with this result; and to endeavour to impress his mind with a sense of his guilt on the one hand, and of the compassion of God and the Redeemer on the other.

The members, who were commissioned on this important errand, found, when they visited the offender, what they little expected. They met with a cordial reception; which no others who had visited him from the church had done. On briefly relating their business, and declaring the continued forbearance of the church, he received the communication with tears; and called on them to join in adoring the wisdom and grace of that kind Shepherd, who has such various methods of bringing back his wandering sheep into the fold which they had deserted. He then informed them that his wife, a serious woman, who had maintained her stedfastness, on returning from public worship in the morning, had, contrary to her expectation, found him at home, a heavy rain having prevented him from joining a sabbath-breaking party, to which he had engaged himself. In her way home, she had been informed by some friends, that Mr. X. was to preach in the afternoon. The unhappy man having been very partial to his preaching in his former and better days, she persuaded him, as the day continued wet, and he could not go out on his pleasure, to accompany her to the meeting. Reluctantly he complied. The text, "Let it alone this year," &c. powerfully struck him. The display of divine compassion melted his stony heart, showed him the heinousness of his guilt, and led him to apply for pardoning and sanctifying grace to Him who is "exalted on high as a Prince and a Saviour, to give repentance and remission of sins."

In this frame of mind the messengers of the church found him. The lenity of christian friends, so like the compassion of a Saviour's heart, completely overcame him. The impression was deep, and it was lasting. He became once more a consistent professor of the gospel, walking more stedfastly and more humbly than ever with his God; and continued to "adorn the doctrine of God his Saviour."

RELIGIOUS INTELLIGENCE.

An extract from the narrative of the Missionary Society of Connecticut, on the subject of Missions, for the year 1804, *published by order of the Trustees of the Society.*

PLEASING and animating have been the accounts which we have been able to lay before the public of the success of the Society and of their missionaries, in preceding years; but none have been more so than those of the year past. The missionaries have laboured abundantly, and have not only been blessed, in general, with the ordinary success attending a preached gospel, but in some places with that which has been uncommon and very extraordinary: especially in various settlements in New Connecticut.

By recent communications from New Connecticut, it appeared, that the work of God was still progressing among the people in various parts of that wilderness; that additions were making to the church; that the seasons of communion at the Lord's table, of which there had been four, in different places the last quarter of the year, had been more than commonly solemn and refreshing; that some were overcome with the views which they had of the love and glory of their Redeemer; and that Messrs. Badger and Robbins were zealously employing their united exertions for the furtherance of the gospel, in that part of our country. There are several churches now in New Connecticut. Mr. Badger has drawn up a confession of faith, and articles of practice to which they have generally given their assent.

Mr. Badger has endured great hardships in riding in stormy and severe weather and in fording rivers. It appears, from his journal, that he travels in that rough, and in some places, almost pathless country, nearly 1700 miles a year; and that he preaches about 140 or 150 sermons. He attends many conferences, and meetings for prayer, catechises the children and is abundant in family visits.

In a number of letters from the Rev. Thomas Robbins, he notices the extraordinary work of God in that new country. He observes, that a regard for the Christian institutions was evidently increasing in that part of the country. He is not so particular as to the number of miles which he rides, and the number of sermons which he preaches as Mr. Badger; but as far as can be learned from his communications, he preaches at the rate of about 110 or 120 sermons a year. He visits families & schools abundantly, and appears to be zealously engaged in the labours of his mission.

Mr. Samuel P. Robbins, who had been appointed a missionary to itinerate in the settlements on Black river, and in its vicinity, commenced his missionary tour on the 17th of Aug. 1803, and was about six months on his mission. He returned the latter end of February, 1804. During this period, he visited the settlements on Black river three or four times; twice he visited the settlements in the district of Camden and Western; and once the settlements on Pearch river, between Black river and St. Lawrence. He travelled 1324 miles, preached 171 sermons, attended 74 conferences, made several hundreds of family visits; visited 19 schools, and catechised and instructed the children. He writes in his journal of the 29th of February, "That the catechising of the children by the missionaries, has had a practical influence; that they have made proficiency in learning and that the schools are in a flourishing way:—That he hopes, in some instances, there have been happy fruits of his labours, in the awakening and conversion of sinners:—That in the west part of Turin, and in the north and south parts of Leyden there has been more attention to religion in six months past, than has been since the settlement of those places. In Turin the attention has been the greatest. At conferences and lectures, and especially on the sabbath, meetings were remarkably full. Many of the new settlers express great gratitude to the missionary society, for their attention to them. The missionary society, he doubts not, have the ardent prayers, as well as thanks of the settlers, that their exertions for the advancement of the kingdom of holiness may be succeeded. Missionary labour is still needful. Numbers came to him with tears in their eyes, when he parted with them, expressing their fears that they should starve through a famine of the word; and begging that the missionary society would again take them into consideration."

It is mentioned in the narrative of last year, that the Rev. Calvin Ingals was on a mission to the north-eastern parts of Vermont. He was on his mission nearly seventeen weeks. Although the snow was deep, and the ways bad, and much of the

time the weather was snowy and inclement, yet he rode 1083 miles, preached 74 sermons, administered the Lord's supper once, and baptized several children. He preached principally in the counties of Essex, Orleans, and Franklin in the state of Vermont. Once he crossed the boundary line, and preached in Canada. He passed Connecticut river, and preached eight times in the county of Grafton in the state of New-Hampshire. He has minuted in his journal, "that he was kindly received by the people in general, that they express much gratitude for the favours which they have received and solicit a continuance of them, as they serve to check vice, and to preserve and promote Christianity among them: That the work is most important and requires exertions."

The Rev. Mr. Williston of Lisle has been employed, part of his time by the Trustees, in the missionary service. By two communications from him, one of the 2d of April, and the other of September 6th, 1804, it appears that, at different times he had spent fifteen weeks in missionary services. He had preached more than eighty times, administered the Lord's supper twice, admitted seven or eight persons into full communion with the church, baptized twenty children and one adult. He attended many conferences, several church meetings, and made a number of family visits. His preaching and labours have been principally in the counties of Chenango and Tioga and in the military grants. In April he made a tour of about four weeks down the Susquehannah, and preached at Owego, Old Sheshequin, Sugar Creek, at Wysox and on to Tioga point. He writes that though pure religion in general is in a low state in those parts of the country, yet that there are some places in which there is much attention and seriousness; especially at the Nine Partners, Chenango, and the Cook-House.

Mr. Samuel P. Robbins was appointed to go on a mission of about three months to the north-western part of Vermont. He began his mission on the 16th of March, 1804, and returned on the 21st of June. He was on his mission about fourteen weeks. He rode 795 miles, preached 85 sermons, attended 33 conferences, made a great number of family visits, and in many instances catechised and instructed the children. He writes that he was hospitably received wherever he went, and that multitudes apparently received the word of life with emotions of gratitude and joy. He represents, that the religious attention, which has lately been so gloriously prevalent in many of the congregations in that state is now rather on the decline; but that the happy fruits of it are however very visible; and that society in general wears a new aspect. Hundreds have flocked to the standard of truth, and enlisted into the service of the great Captain of salvation.

The Rev. Calvin Ingals, who has already been mentioned as performing a laborious tour in the northern counties of Vermont was soon after his return appointed to a missionary tour in the settlements south and west of lake George. He set out on his mission the 4th of June, and returned the 19th of September. He visited the settlements south of South Bay and lake George, and west of the lake. He rode 857 miles, preached 70 times, examined several persons for church communion, formed one church, baptized a number of children, visited the sick and afflicted, and spent considerable time in visiting from house to house. Once he administered the Lord's supper. He observes that, in that tract of country, there is a wide field for missionary labours, and that in many places the prospect of doing good is favourable. The people were inclined to hear when an opportunity presented. He was every where politely received, and in some places with cordiality and affection. The people were full of expressions of gratitude to the people of Connecticut for their exertions to afford them the preaching of the gospel, and wished for the continuance of them.

Mr. Thomas Williams, missionary in the counties of Delaware & Otsego in the state of New-York, commenced his missionary labours in June. Three letters have been received from him, by which it appears, that he is zealously and laboriously exerting himself in the duties of his mission. It appears that he had preached at the rate of about 150 times a year. He has attended many conferences, and been laborious in the visitation of families. The state of religion and moral instruction, in that part of the country in general, is very low. In some whole families there is not a single person who can read a word. In some few places, notwithstanding, the people are serious and attentive to the preaching of the word; especially in Burlington, Springfield, and in the society of Union. In these places churches have been formed in consequence of a happy work of God, a short time since, among them. Here, says Mr. Williams, at evening

lectures the places of meeting have commonly been filled. On the sabbath, people have come from great distances, and the assemblies have been numerous. The hearers have generally given an earnest and solemn attention. These churches have no pastors and this is the case with many other churches in those counties. Some are wholly destitute of preaching and in a broken, perishing condition. The churches and people manifest an increasing desire to obtain constant preaching, but cannot obtain it, because the labourers are few. From the errors and difficulties which abound, the prospect as to the rising generation is very gloomy. Many parents seem to be sinking into discouragement and saying, what will become of our children! Shall we ever have a minister?

Mr. Eli Hyde having been appointed a missionary to visit the settlements on Black river and the adjacent country, went out on his mission the beginning of September. By a letter from him of the 8th of November, it appears, that he had visited most of the settlements within the field of his labours; and that he had preached about 70 times, besides performing other ministerial services. His remarks respecting that country, as an important part of the vineyard, are similar to those communicated by other missionaries who have preceded him; and all serve to show the benefit resulting from missionary efforts.

Last summer and fall Mr. Oliver Wetmore performed a missionary tour of about four months in the north-western parts of Vermont, and in the settlements west of lake Champlain. Several letters were received from him during his mission, from which it appeared, that ill health and heavy rains, which rendered travelling very difficult, and in some places impossible, prevented his preaching so frequently, and performing so much missionary labour as some others have done. He appears however to have been faithful, and to have been received with a degree of cordiality and thankfulness, in most places.

From this statement it appears, that the missionaries have been zealous, laborious, and faithful in the discharge of the duties of their missions. It also appears, that the call for missionaries is as great, and the necessity of their services as urgent as ever it has been, and even more so. Notwithstanding many churches have been formed in various places, and a considerable number of congregations have been supplied with able pastors, yet so rapid have been our population and settlement, that there is now a much greater number of new and vacant settlements, than when the society was first instituted. The settlers are generally young people, and their families are full of children. Some of the missionaries, have observed that they have been surprised at the number of children which they have seen in some of the new settlements. The proportion of children and young people is doubtless much greater than it is in the old settlements. But how gloomy must the prospect be with respect to them without schools, or books, or means of grace! In many places the people are so scattered and poor that they cannot support a minister. In some other places where they are able, they are so divided in opinion, that they cannot. Here is a wide door opened for charity, for Zion to enlarge the place of her tent, to stretch forth the curtains of her habitations, to lengthen her cords and strengthen her stakes. What can be a more benevolent, pleasing, and glorious work, than to aid her in breaking forth on the right hand and on the left, and in causing the desolate places to be inhabited; than to plant regular churches and pastors; than to promote christian morals, and to diffuse the blessings of literature and civilization, of regular society and undefiled religion through wide and extended countries? What can be more encouraging than the approbation and smiles of divine Providence, which have so remarkably attended our missionary institution, and the labours of our missionaries from its commencement?

For several years, very laudable exertions have been made by the Society of Friends in Pennsylvania and New-Jersey, to civilize some of the Indian tribes within the limits of the United States; and thus far those exertions appear to be crowned with all the success which could have been reasonably expected. The Friends appear to have concluded, that the Indians must be first induced to abandon their barbarous mode of life, and to think, to feel, and to act like civilized men, before they can be successfully persuaded to receive and retain the essential truths of the gospel. With this impression members of the society have gone forth to *civilize* the Indian nations as a prerequisite for their conversion to christianity; and they have laboured with a zeal, constancy, and ability which

confers distinguished honour on the society. A much esteemed friend has obligingly favoured us with the following account of the proceedings of the committee from their first appointment to the present time.

A brief account of the proceedings of the Committee, appointed in the year 1795, by the yearly meeting of Friends of Pennsylvania, New-Jersey, &c. for promoting the improvement and gradual civilization of the Indian natives.

The Committee, after freely conferring on the objects of their appointment, and carefully considering the means most likely to promote them, believed it proper to learn the disposition of the various tribes in the vicinity of this state, and prepare their minds for the reception of the intended aid. With this view circular letters from the Committee were, in 1796, addressed to various tribes, accompanied with one from the secretary of state, expressive of the approbation of our prospects by the executive of the United States. These letters in a guarded manner communicated to the Indians our intention of aiding and encouraging such as should early apply to us. The Oneidas, and those Indians settled on the Oneida reservation, comprehending the Stockbridge, and part of the Tuscaroras, were the only tribes who, at that time, appeared willing to be instructed in husbandry, &c.

In the summer of 1796, three Friends, approved by the Committee, settled among the Oneidas: they were accompanied by a few of the members, who made sundry propositions which they thought most likely to stimulate and encourage the Indians to cultivate their land. To these the nation generally agreed; but it was soon found the Indians with a very few exceptions, were not only unaccustomed, but averse to labour; those who began to work grew weary of it, and gave out. The friends then proceeded to improve a piece of land without assistance from the natives, hoping some of them would be induced to follow the example: they also repaired and worked a saw-mill belonging to the Oneidas, and several of the Indians acquired a competent knowledge of that business.

They opened a school for the instruction of the children the succeeding winter, and continued it through every winter whilst they resided amongst them.

An Indian, well qualified by an education in New-England, taught the Stockbridge children, and was allowed a salary by the Committee for several years.

In 1797 but little improvement was made by the Oneidas, sickness prevailing much among them, which the Friends did not wholly escape, yet they were enabled to instruct and assist the Stockbridge Indians in erecting a grist-mill.

They also distributed a considerable number of implements of husbandry among the Onandago and Cayuga nations.

In the spring of 1798 one of the Friends being disqualified by sickness for much labour, a proposition was made to hire some Indians to assist in improving the land allotted for a farm; but they were so irregular in working that the plan was abandoned; some days near thirty would come to work, and other days scarcely one was to be had. They therefore engaged a number of lads and young men whom they boarded, and allowed a reasonable compensation for their labour. At this time some improvement had taken place; many of the Indian men would assist their wives in working their little lots of land; but they experienced some difficulty from the want of a blacksmith to make and repair their farming tools. A Friend well qualified to instruct them in that business, offering his service to the Committee, it was accepted; and his wife being disposed to go with him, another woman Friend who also felt a concern to go, was encouraged to accompany her, under a hope that the two women Friends might be usefully employed in instructing the Indian women and girls. A commodious dwelling-house, barn, &c. were built this year on the farm, and the Indian lads and young men were usefully employed in cultivating it; a large quantity of grain, hay, &c. was raised therefrom, affording ample proof to the natives of the beneficial effects of cultivation. Several of them acquired considerable knowledge of the blacksmith business, and many of their young women and girls were instructed in spinning, knitting, sewing, school-learning, &c.

In the year 1799 several of the Indians improved lots of land for their own benefit, which they sowed with wheat. The smith's business continued to be attended to, and Friends with the aid of the Indian lads continued to work their farms; nor were their exertions either during this, or any former year, confined to their immediate residence, but as opportunities for usefulness presented, they extended their labours to the various parts of the settlement, and afforded assistance many

ways, as the necessities of the natives seemed to demand.

It may be proper here to remark that some suspicion and mistrust of Friends' views, became manifest in several of the Indians; they knew that the improvements made, and the various tools and implements of husbandry distributed among them, must have cost a large sum of money; and they knew of no instance where white people had stepped forward in such a manner to assist Indians, but what sooner or later an interested motive discovered itself; therefore some had fears it was meant to make a permanent establishment among them, and lay claim to a part of their land.

Believing the instruction already afforded this people was such that they were enabled to procure a comfortable subsistence, it was concluded to withdraw from them; and that leaving all the improvements, tools, and implements of husbandry for their use and benefit, would be a convincing testimony among the various tribes of Indians, that their good was our motive for thus liberally aiding them.

Therefore in the 9th month, 1799, four of the Committee went to Oneida, and after some friendly conferences, closed the affairs relating to the settlement there. The Indians on this occasion expressed themselves as follows, in reply to a written address:

"Brothers Onas attend,

"We know you told us you came not amongst us to make us presents that would soon wear away, but to stay some time to instruct us how to gain a comfortable living by tilling the ground, as the white people do; now you have staid the time you proposed, and have fulfilled all your engagements to our nation, and we hope we shall follow the good example you have set before us, which we know would be of lasting benefit to us, and thankfully acknowledge your kindness, having never heard of any people that had done so much for Indians without any view of advantage to themselves, which is a convincing proof to us that you are our real friends: and we are glad the Good Spirit has put it into your minds to assist others of our Indian brethren, in learning the same good way of living for which we also thank you, as well as for the good advice you gave us about the strong drink; and we will try all we can to persuade our young men to do better.

"And, now, brothers, if we have done any thing that displeases you, we wish you would tell us, that our friendship may remain bright, for we know you are a true people, and we will keep this writing, and will tell our young men and children every year, that they may always remember your friendship; and we wish you may often remember and visit us, to see whether we grow better or worse."

In addition to the assistance afforded this people at their own settlement, several of their girls and young women were brought into the neighbourhood of Philadelphia, and placed in Friends' families, where besides learning to read and write, they received such other instruction as was likely to be most useful to them on their return home: they are from the three nations of Stockbridge, Oneida, and Tuscarora.

A letter from one of these young women, written by herself, in the 9th month, 1803, to one of the women Friends who had resided at Oneida, contains the following:

"I have spun some flaxe and woole "since I came home and made some "cheese, to show our Indians how to "make cheese, they been very much "pleas'd to know how to make chees, "some said they never thought Indians "could make cheese so well. They been "try to keep thear cows ever since to "make cheese, and butter, some of them "begin to sewe some flax, and good "many of our Indian got sheepe and "they found very good to keep sheep, "meat good to eat and wool good for "cloth. I hope we will do better ever "year, good many has left of drinking "and some of them drink very heard "yet. I have been to see Oneidas, not "longe go; I found they improve very "much since thee come away, good many "has new frame houses and frame barns, "they improvese very much ever since "they left of drinking. I believe three "hundred of man and women both left of "drinking this some time I; hope they "will keep their words good," &c.

The beneficial effects of the labours at Oneida, having been observed by the Seneca Indians, it opened the way for an introduction among them, and Friends were invited into their country. Three Friends who offered their services to go and instruct them, being accompanied by two of the Committee, arrived in the 5th month, 1798, at the Indian towns on the Alleghany river, where they met with a friendly reception.

A general council was called, and the motives of the visit were explained. The

Indians expressed their thankfulness to the Great Spirit, for Friends safe arrival amongst them, but queried how Indians could learn to plough, and do what was proposed, seeing they had no horses or oxen, and were poor, living in cabins covered with bark. Friends told them, great matters were not expected at once, but it was wished they would make a beginning, that they had two horses which perhaps might be taught to draw a plough; and as they had an annuity paid them by the United States, they might save some of it to buy oxen; and then allusion was made to their great intemperance, many both men and women having been seen intoxicated.

At another council, Cornplanter, their chief, made a speech, of which the following is an extract:

"Brothers the Quakers,

"Listen now to what I am going to say to you: you know, brothers, the red people are poor, they are not like the white people; the Great Spirit has made them of another language, so that it is very hard for us to understand one another plainly.

"Brothers, we suppose the reason you came here was to help poor Indians some way or other; and you wish the chiefs to tell their warriors not to go on so bad as they have done; and you wish us to take up work like the white people. Now, brothers, some of our sober men will take up work and do as you say, and if they do well then your young men will stay longer, but some others will not mind what you say.

"Brothers, we can't say a word against you; it is the best way to call Quakers Brothers: you never wished any part of our lands, therefore we are determined to try to learn your ways; and these young men may stay here two years to try, and then if they like it and we like it, your young men may stay longer."

In reply, they were informed that our young Friends must have some place to live in, and a piece of land to work, in order to set them an example, and raise bread for themselves to eat; but that the land should still be theirs; and all the improvements put upon it, should also be theirs when it was left. Further, that a number of hoes, axes, scythes, several sets of plough irons, and other farming implements; also carpenters', masons', and coopers' tools were coming up in a boat, which were intended for the general use of the settlement, and would be placed under the care of the young men to lend to such Indians as wanted to use them, and although they would be left with them, and never taken away by us, yet we did not think it prudent to distribute them as a gift at present; for they knew some of their people were not very good, and such might pawn or sell them for whiskey, and then they would be as bad off as they were before.

After looking about the country, Friends fixed on an ancient village called Genesangohta as the place of their residence; a few Indian families live there; it is situate near the line dividing New-York from Pennsylvania, and nearly in the centre of the Indian settlements on the Alleghany river; many living from five to ten miles above, and their largest town, called Jeneshadago, is nine miles below.

At a conference with the natives previous to the two members of the Committee returning home, among other things, the oppressive labour required of their women, was laid before them, that it was not right to suffer their women to work all day in the fields and woods, either in cultivating with the hoe all that was raised for their subsistence, or getting fire-wood & bringing it home on their backs, whilst the men and boys were at the same time amusing themselves with shooting arrows from their bows, or some such diversions.

They were recommended to begin our way, and take their boys out to hoe, &c. reminding them it was from the Good Spirit they and we received every good thing; that they were equally, with the white people, objects of his tender care and regard; and that the great disparity they so frequently spoke of between themselves and the white people, with regard to poverty and plenty, was the natural result of the different plans pursued to obtain the blessings of this life; and as their ground was equally good with that possessed by the white people, it would also be equally productive, if the same industry and methods of farming were pursued.

In a letter from the Friends residing among the Indians, dated 1st month, 1799, they mention that several of the young men manifest some willingness to labour; and that in the preceding fall, they had employed one to work awhile with them. A school was kept this winter which was attended by a few children.

In a letter from one of the Friends dated 3d month, 1799, he mentions that the Indians were very desirous to build themselves better houses, our Friends having then erected a good log house, covered with shingles; and further, that

three old Indian men, with their assistance and instruction, very soon learned to make shingles.

In the 9th month of this year, four of the Committee visited this settlement, one of whom had been there in the spring of last year when Friends were first introduced into this country, and consequently was enabled to form a correct opinion of the improvements made. Several of the Indians were building good log houses, which were either roofed, or intended to be roofed with shingles. Their crop of corn was much larger than what they raised when Friends went there: and several small lots of land were under good fence. A council being convened, a speech was made to the Indians, of which the following is an extract:

"Brothers,

"It has afforded us satisfaction in passing through your town, to notice marks of industry taking place; that you are building better and warmer houses to live in, and that so much of your cleared land is planted with corn, beans, potatoes, &c. and to see these articles kept in good order.

"Brothers, we observe where your new houses are building, that the timber is very much cut off a rich flat, which we wish you encouraged to clear and make fit for ploughing; we hope more of your men will assist in clearing and fencing land, and planting it with corn; also sowing it with wheat; you will then have a supply of provision more certain to depend upon than hunting.

"Brothers, we are pleased to see your stock of cattle increased; the rich bottoms on the river will be plenty for them to live on in the summer season; but as your winters are long and cold, it will require something for them to live on in the winter. The white people keep their cattle on hay, on straw, and on corn fodder. Straw you cannot get until you raise wheat or other grain; the rich bottoms if put in order would produce a great deal of hay. But for an immediate supply, we think, as soon as you gather the corn, if you would cut the stalks close at the ground, bind them up in small bundles, and put them in stacks as our young men do, they would keep your cattle part of the cold weather.

"Brothers, we are pleased to see a quantity of fence made this summer, and we would not have you discouraged at the labour it takes; for if you will clear a little more land every year, and fence it, you will soon get enough to raise what bread you want, as well as some for grass to make hay for your cattle in winter.

"Brothers, we understand you are desirous to discourage whiskey from being brought among you, with which we are much pleased, and should be glad you could entirely keep it away: to get it you give your money with which you should buy clothing, oxen," &c.

The Indians were also informed that one of the young men who had been there since the settlement was first formed (about sixteen months) appeared most easy to leave them and return to his friends before winter; they hoped another would offer to supply his place.

Cornplanter, on behalf of the nation, made a reply in substance as follows:

"That when our young Friends first settled among them, many of his chiefs were averse to it; they had this summer several councils among themselves respecting the young men, and all the chiefs seeing their good conduct and readiness to assist Indians, were now well satisfied. He hoped several of his young men would do more at farming than heretofore, and Friends must not get discouraged because so little was done; but exercise patience towards them, as it was hard for them to make much change from their ancient customs. He regretted the loss of the Friend who expected to leave them soon; he said he had been useful to him in keeping whiskey, and other strong liquor out of the town; that they now drank much less than formerly, but feared when the Friend was gone he should not keep it away so well as he had lately done.

The Indians had not yet raised wheat or other small grain, nor begun to use a plough.

Friends went from this settlement to the Catarogus river, distant about forty-five miles, where a large number of Senecas reside, who had requested a set of sawmill irons and other aid. The chiefs being generally from home, a letter was left with a white man at Buffaloe, who has been adopted into their nation, informing them that a set of sawmill irons would be given them when they were prepared to build a mill; and if they left off their very intemperate use of strong drink, it might be some encouragement to help them further.

In the latter part of this year, Cornplanter accompanied the Friend who was returning home, as far as Canandaiqua, where the superintendent of Indian affairs resided; at this place he dictated a letter to one of the Committee; the

superintendent wrote it, and Cornplanter signed it with his mark. The following is an extract therefrom:

"I thank the Great Spirit for his protection in preserving me and my friend who I have accompanied to this place. I hope the Great Spirit will still preserve my friend on his journey to Philadelphia; and every evening when night shall overtake him, the Great Spirit will spread over him a curtain of safety, that he may again meet the society that sent him among us for the purpose of teaching us the useful arts of the white people; and to return them my thanks for their kind offices which they are disposed to bestow on us. I cannot omit this favourable opportunity to inform you that I believe the Friends who have been placed at the Alleghany, have discharged the trust committed to them, in endeavouring to do for us the best that they could for our advantage. Dear friend, when I first heard your voice and learned your kind offers to us, I was pleased, as I thought we were apt to transgress the good rules of the Great Spirit; and by the aid and advice of your people, the Great Spirit would lend us his aid, in which we might become a better people; and hope you will not be discouraged in still aiding us, although we make slow progress in the arts of the white people."

In the 12th month, the Indians at Cataragus sent a reply to the letter which our Committee left for them: they say,

"The instructions that you gave, pleases us very much in general; you may rely upon it that we are going to follow your directions; we have fully determined to leave off drinking whiskey, and if there comes traders on, we have determined to order them off the ground.

"Friends Quakers, We hope you will keep your minds strong as you was at first, and we return you great many thanks for the kindness you have done already."

A school was kept during the winter, but attended by only a few children.

[*To be continued.*]

POETRY.

A SONNET TO BENEVOLENCE.

Come thou! with seraph smile and aspect blest;
Spirit of light divine to man reveal'd!
Thy pity-beaming eyes, and glowing breast,
In meek humility's white veil conceal'd:

Benevolence, O come! that balm impart,
From the vast Source of love unfathom'd giv'n,
Which heals the wounds of sorrow's bleeding heart,
Draws and assimilates the soul to heav'n.

Ah! may the soothings of thy melting voice
Bid the keen pangs of selfish anguish sleep;
And this warm heart in sympathy rejoice
With those who joy, and weep with those who weep:

The woes, for partial blessings lost, remove,
And fill the aching void with universal love.

P.

A well-known song, parodied to a religious purpose.

Return ye hallowed hours,
By heaven-born graces led,
When with celestial flowers
Ye deck'd my favour'd head.

No dark distrustful care
Corroded in my breast;
But visions, mild as fair,
Presided o'er my rest.

Sweet blooming hope and love,
With all their kindred train
That round them smiling move,
Inspired the blissful scene.

Now o'er my pensive head
No pleasing visions play;
No flowers their fragrance shed
To cheer my lonely way.

Fair nature round me lowers,
Each sacred pleasure flies;
Fell grief consumes my powers;
My heart within me dies.

Then haste, Oh! haste, the days,
When Heaven shall smile again,
And kind relenting grace
Renew the wonted scene.